

Truth Ideas of An M. D.

By Dr. C. O. Southard



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FOREWORD

A few friends have asked me at different times how it came about that certain of the articles in this collection were written. It is very simple. Each article represents a definite question. Some of these queries arose in my own mind, while some were sent to me by other people. But each query aroused a distinct effort to arrive at a fuller understanding of some phase of Truth. Every problem was passed on to Spirit, and the articles as written represent my understanding of the answers that came to me. They were duly put on paper, and have appeared in Unity periodicals.

Once I wrote an article that seemed to come to me spontaneously, without being prompted by any question as far as I was aware. Soon after it was published a woman wrote to me that in it I had answered a question over which she had been puzzling for a long time. Spirit works in many curious ways, and this was one of them. Knowing that she desired to know the answer and that she was a reader of the paper in which the article appeared, Spirit chose me as the channel through which to give it.

I wish to express my thanks to the members of the editorial staff of Unity School of Christianity for the careful consideration they have given to my manuscripts and the helpful suggestions they have

sent me; also to all the workers in Unity for the spiritual help I have received; and finally to the many readers whose kind letters of appreciation have spurred me on to further efforts.

With these few words I send this book forth, dedicating it to Truth seekers everywhere and hoping that these articles in this new form may continue to be of help to them. For helping others to find at least a glimmer of the light has been the chief purpose in writing them.

Your fellow seeker,

June, 1934

C. O. Southard, M. D.

A QUESTION ANSWERED

"Are there doctors of medicine who indorse the Unity teaching?"

Many persons have asked the foregoing question. The answer is yes.

There are many practicing physicians who read Unity literature and use the teaching in their practice. Doctor Southard, the author of this book, is one of them.

Doctor Southard has been a licensed physician in California for nearly thirty years. He is a graduate of the College of Physicians and Surgeons of San Francisco. For some years he practiced general medicine and surgery. From 1901 to about 1915 he was professor of organic and physiological chemistry in the school from which he had been graduated. From 1910 to 1917 he was clinical professor of eye, ear, nose, and throat, in the same institution, having particular charge of the work at the County hospital. He is now a specialist in those lines. He was for years associate editor of the Pacific Medical Journal. He has been chief of the ear, nose, and throat section of the San Francisco Polyclinic.

Long ago Doctor Southard became interested in psychotherapeutics (treatment of disease by mental means). When he submitted to us one of the articles that are reprinted here, he sent also a letter in which he told something of his study of mental treatment. We quote from it:

"In this article I mention one of the opportunities that I have had of observing the treatment of addicts. Besides, I have the chance to see many cases in my hospital work here, and I have a friend who is now head of an institution for the treatment of these cases.

"I have made a study of psychotherapeutics, in which I became interested a long time ago when it was offered as the answer to claims of healing by spiritual means.

After a long investigation I concluded that we must go deeper for the real explanation, so I was ready for the metaphysical side when the opportunity came to investigate that. Investigation showed me that metaphysics is far superior to psychotherapeutics. It also showed me that I had been using the power many times unknowingly, so I concluded that I might as well know more about it and use it intentionally and understandingly.

"The results have proved the rightness of the teaching. That is the reason why I am more than happy to be working with Unity and to be of help in spreading Truth."

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About Miracles

MANY PEOPLE insist that miracles never take place, while others are just as sure that they are a reality. It depends entirely on the point of view. It is strictly relative to one's belief. If you have a materialistic slant and do not believe in miracles, you will never see one, but if you do believe in them, you will perceive many. There is not a day on which the unexpected does not happen, not a day when something does not occur to startle you if you have not been closely observing your wishes and your thoughts.

But what do we mean by a miracle? Ordinarily we mean something for which we cannot account by recognized natural laws. In other words, man classes anything that he does not understand as a miracle. Since we do not yet fully understand all the laws of the universe, it is plain that such miracles are of frequent occurrence. Hence, we may make a statement that seems paradoxical. So-called miracles are frequent, but there is no such thing as a miracle, if, by that word, we mean something that breaks a cosmic law.

The idea as to what is, or what is not, miraculous is also relative, relative to our knowledge, and to nothing else. To a savage, a flying machine is a miracle when he first sees one. He does not believe that it is man-made, because experience has taught

him that only birds can fly. He therefore takes the materialistic standpoint and denies the fact, or he falls back on his superstitious belief in the powers of evil and tries to destroy the object. To us it is an everyday affair, to him it is a miracle. But it was not so many years ago that some of our learned men claimed that these machines never could be successful, because, owing to the law of gravity, they must fall to the ground, being heavier than air.

Similarly, the first balloon was looked upon as a piece of witchcraft, because everybody was acquainted with the law of gravitation, some painfully so, and nearly all were convinced that no man could rise in the air unless aided by the powers of darkness.

In neither of these cases is the power of gravity defeated. The law of gravitation is in full action at all times. In the balloon, the bag is filled with a gas so much less dense than air that the whole machine weighs less than an equal volume of air. In consequence the heavier air rushes and crowds in below the balloon, really lifting it in order to be at the bottom. So we see that what raises the balloon is really the force of gravity applied in a novel way. Once started upward, the bag and its load will rise until the total weight exactly equals the weight of the same volume of air, when it will rise no higher.

In the case of the airplane the rapid motion of the air, as it is driven backward, and the forward motion of the ship exert a lifting force against the wings, thus raising the machine. Laws are fixed and unchangeable, that is, the cosmic laws that we term

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scientific. But their action may be modified by the simultaneous application of other laws. The law of gravity says that the airplane shall fall, while the laws of mechanics say that the swiftly moving air shall lift the machine. By working in accordance with these laws man soars aloft, covers great distances, and returns safely to earth, an accomplishment that was once to many people a miracle, to others a device of the Devil.

Let us take another example. When it was proposed to build a ship of iron, disaster was freely prophesied, for iron sinks in water. That is true of a bar of iron. But the iron ship is a reality. When that same bar of iron is rolled into plates and they are fashioned into a ship, we have a large vessel containing so much air that it is, bulk for bulk, lighter than water. The heavier water, therefore, forces it upward and holds it at the surface. The object, made of material heavier than water, is kept afloat by the power that causes a lump of iron to go to the bottom.

It has always seemed strange to me that many so-called scientists never use their powers of observation outside of their laboratories. If they had watched an old-fashioned tin dishpan floating in a sink full of water they would never have doubted the success of the iron ship, while if they had watched the birds they would have seen the possibility of the airplane.

We are today surrounded by things that would seem miraculous to an ignorant person, but which

we accept as a matter of 'course. Among these are the telephone, the electric light, the automobile, and the radio. It is not so many years ago that witchcraft would have received the credit for all these. They all are due to the intelligent application of laws that scientists have discovered. And the end is not yet, for men now are delving into the unknown as never before.

But, it will be objected, these things are all of the so-called material world. How about the intangible things? How about the healing of sickness, the bringing of supply, or the removal of discord? Surely these are miracles. I grant that they may seem miraculous many times, yet I must still insist that there are, strictly speaking, no miracles. Everything happens in absolute accord with law. We may not understand the laws at work in every case, but it must be true that law and order reign supreme over every action. Every scientific investigation leads to this point. Then if these things happened under a suspension of the rules, or by chance, there would be no way of repeating them. It would be merely an accident if your prayers were answered. If it were not true that law governs everything, the Master could not have given us His great promise, "He that believeth on me, the works that I do shall he do also."

This brings us into the realm of mind and mental laws. We are only beginning to understand the latter. Psychology is a very young science, and very early it became sidetracked and spent altogether

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too many valuable years on nervous and emotional reflexes, instead of trying to find the basic principles behind all mental activity. In fact, there has been so little work done along this line by academic psychologists that it is difficult to get much light on the subject. We have been obliged to seek without their help, and metaphysics has been of the greatest aid to us who have tried to follow this line, more so than any work on psychology.

We know that there is a mind, and that mind is behind every activity that we meet. We are also satisfied that all mental action follows definite laws. We cannot define mind scientifically even now; we cannot grasp it by any of our senses, and we know but little regarding mental laws. Some good people would tell us that we must not attempt to use a thing with which we are not fully acquainted. This is far from the truth, about as far as one can get. If you are holding this belief, do not turn on your electric light tonight.

Nobody knows exactly what electricity is, yet we have been using it for years. We began using it before very many of the laws governing its action were understood. And here is a real secret. If electricity had not been used we would know no more about it today than our great-great-grandparents knew. The more it was used the more was learned about the laws of its activity, and the more useful it became, until today we are performing many seeming miracles with its aid, and this without knowing just what it is. We are traveling daily by

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means of its power; we are talking to friends across the continent; we are cooking food, or freezing it; we are lighting our homes, and warming them; and we are listening to music from great distances—all through the application of the laws governing an unknown thing.

We cannot define mind, no, but we are using it, and through observation of its workings we have discovered some of its laws. The more we apply the rules we have learned, the more we discover. When I left college I thought I knew a great deal about chemistry. I soon learned how little I really knew, but, as I applied that little, the knowledge rapidly increased. This seems to be one of the laws of mental action: that use of what one has brings more. It will always work out this way.

Mind is the connecting link between man and his Creator. It is through mind that we "contact" Him, and it is through the same channel that He speaks to us. Many are seeking now to know the laws of mind, the knowledge of this great power present in each one; and the answer is coming slowly, just as we apply the knowledge that we do have, and show that we are ready for more. Our knowledge has now reached such a point that we realize that, while we are in this body, our real life is entirely unseen and intangible. We are beginning to feel the presence of that unseen realm all around us, and we find that it is a realm of strict law and order, that nothing is left to chance. Hence, if we take a miracle to be something that is opposed to

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universal laws, we are justified in saying that no such thing ever happens. But if we say that a miracle is something that we cannot explain in our present state of enlightenment, then we must admit that such things are very common.

Now, as to those other miracles mentioned, healing, and so forth, I still maintain that they are not strictly of this order. We speak of the healing of a disease. There is no such entity as a disease. There never has been, and there never will be. Let us analyze the word itself: *dis* means lack of; hence dis-ease means literally "lack of ease." That is what we mean, and that only.

The healing of physical discomfort is not a miracle, but is strictly in accordance with law, for the power to heal is innate in every living thing. We are self-healing machines. Faith stimulates healing by this natural power; fear, or lack of faith, retards healing. We also know that there is a great Source of all power, ready to come to our aid when we call. I say, in the face of many denials, that we know this, because many of us have proved it through personal experience.

Let us pursue this idea a little further. Poverty, trouble, and discord are most certainly not ease. They are lack of ease, or disease in the strict meaning of the term. Since we have found that there is an unseen Power that will heal bodily ailments, it is fair to assume that this same Power will relieve disease of any kind and from any cause. Again we are borne out by experience. In no case does this

Power fail if it is called on in the right way. It does not work occasionally while mostly failing us; it is consistent. Consequently, we must believe that there is a definite law under which these things are done, and the only miracle is that so few are willing to learn and apply the law to their own needs. We do not know this Power perfectly as yet, but we do understand the law under which it acts sufficiently to make practical applications of that law.

Sometime we shall have a complete understanding of the laws of mental and spiritual action, but we shall get this only by applying the knowledge that we have, thus showing that we are ready for more. It is in this way that we are each day learning a little more of the laws under which we live and work. As we sense the presence of that higher, spiritual realm, and seek to learn its laws, we shall find that the same rule holds. Apply what we learn and we shall learn more. That is why full mastery does not come to anyone instantly. A person must pass through a period of apprenticeship. He must learn to work well with the tools he possesses before he is given more delicate instruments. As he shows his fitness, he is advanced in knowledge and in power until his overcoming is complete.

When our knowledge becomes perfect, and we develop ourselves mentally and spiritually, we shall find that in the highest realm of Spirit everything is still absolute law and order. The seeming miracles of today will seem petty, for we shall there discover laws and powers of action of which we dream

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not at present. The things we shall do in the future will transcend the things of the present, just as the things we do now overshadow the things of the past. And it will not be miraculous in any meaning of the word, but it will be simply the careful application of the laws and forces of that great realm of universal Intelligence.

Would you reach this realm? Do not expect to walk right into it. You must begin by learning the simplest of its laws, and by the constant application of them. You must ask to be shown the way, and use the knowledge you receive. You will then learn more and more, until you will one day find yourself in that realm right here. There will be nothing miraculous about it, merely the application of God's unchanging laws. Learn His laws, find this realm, and you will realize that so-called miracles are always the natural result of following the rules.



About Your Karma

INQUISITIVENESS IS A valuable faculty. Properly used it leads to the acquisition of much knowledge. To want to know, and to insist upon knowing, is carrying into effect the law "Seek, and ye shall find." Inquisitiveness is always decried by self-satisfied people who have reached the period when they lock the brakes on their thinking machinery for fear that a new thought might enter, and they skid along on old ideas. But it has been a real moving force in all advancement, in spite of all opposition. He who is satisfied that things are, without caring to know the whys and the hows, never gets anywhere. But the child who wants to know what makes the wheels go round is on the road to a liberal education and a deep understanding of things. Such a one will progress and discover wonders where others see nothing remarkable.

It was this spirit that led me to take up scientific work. Your true scientist is imbued with inquisitiveness. He always wants to know why, how, and what next. A real scientist is an active seeker after the truth of things. He cares not how he gets it nor how long it takes him. That is why we have made such great advances in the last few years. My own following of this method of thought opened the way to much useful knowledge; best of all, it gave me an understanding of the omnipresence of

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God that I could never have got otherwise. My inquisitiveness opened up a trail that led straight to God as all there is. Scientifically, we see that the presence of intelligence everywhere is the only possible explanation of the universe. There is nothing remarkable in this conclusion; I merely followed a certain definite, fundamental law to its logical conclusion, while working back to the beginning of things.

The first fact impressed deeply on us as students was that nothing ever happens without a cause, and that a certain cause will always produce a certain result. This is the law of cause and effect, which is fixed and unchangeable. Many human ideas that are pure superstitions would be avoided if this principle could be definitely borne in mind at all times. The laws of the Medes and Persians were supposed to be absolute and unalterable, but they have disappeared from among us, while the law of cause and effect is still in force, just as it always has been and always will be. It is a law of God, of Principle, while the others were man-made.

When we were students, we found by observation and experiment, both of which are methods of getting answers to questions, that this law is absolute and dependable. The old saw "There is no smoke without fire" is a popular way of expressing this truth. All scientific work is based upon recognition of the immutability of this law. We learned to seek the cause of every action, then to start causes working in order to get certain results.

If by chance the latter did not come out exactly as we expected, the problem then was to find the cause of the variation; for we knew that since the law never fails, there must be one.

Later we learned, also through observation, that our understanding of this law required an addition. The effect of one cause may of itself be the cause of another effect. This again may start something else, and so on indefinitely. The law of cause and effect works out as an endless chain of events, each being at once the result of that which preceded it and the cause of results to come. The old rhyme of the lost horseshoe nail expresses this chainlike working of the law in a forcible manner. While we began working with this law in the material realm, we discovered that it applies in the mental field with the same force. For everything that happens begins in the mind.

Many years after leaving college I became interested in metaphysics, and I soon saw that everything that exists is formed first in the realm of Spirit, and then comes forth into the material form. This being so, the law of cause and effect is just as active in that kingdom as in the lower. In fact, if it were not a universal law of creation in the invisible, it could not be an absolute law. In following this lead logically, we go straight back to God as the one cause of all things, for there must be a first cause. We also discover that He works through this law.

Now, I know that you are asking how all this

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can possibly concern your life. It has everything to do with the conditions in which you now find yourself. The law, being absolute, works on every plane of your being. You have been using it all the time, but you have not used it wisely, so you may not be pleased with the results of what you started. If you put a cause in operation in the mental realm it will work out in the material. That is really the only way we ever accomplish anything in the so-called material world. We start it in the mental realm, and the law does the rest. "As he [man] thinketh within himself, so is he" is an ancient expression of this fact. Thought is a definite cause. The more firmly we concentrate on it, the more powerfully it acts. The character of the result that comes from this process will depend entirely on the kind of thought held and will correspond to it. An idea of imperfection will bring forth trouble in the body or affairs. A thought of good brings forth good just as surely as lighting a lamp dispels the darkness.

About the time that I reached these conclusions I came across an Oriental package, wrapped in mystery and tied up with the string of secrecy. It was labeled "karma," and it was supposed to be some strange law, unknown to us Westerners, that wields a terrible power over man in spite of all that he can do. My inquisitiveness being still active, I boldly ripped the bundle open, and found, under the strange name, our old friend the law of cause and effect working in our life.

That was all that the package contained, and that

is the law of karma that seems to frighten so many people. The only difference is that the Oriental philosophers gave deeds, acts, as the beginning of karma. Now, we know that every act is first a thought, so we must go further back than they did—right into the realm of ideas. Then we see that the law is true.

Having discovered this law that rules us and having found that it is absolute, those ancient sages concluded that man is bound by it, with no chance of escape. Consequently he can expect no change in conditions, because the law must work itself out to the very finish. That is, a line of thought, once started, must continue to the end, whether it raises man to sublime heights or destroys him. It is true that most people accept it in this way, and if things do not suit them, they claim that it is their karma working and that they can do nothing about it. If this were true, man would be a very helpless being. But we know that it is not so, although the law is unchangeable. Every law is subject to modification if it cannot be broken, and a law may be applied in more than one way.

Now let us study the working of this law, and we shall see how we can bring about changes without attempting to break it. At some time in your life you concentrated on a thought, which produced its effect. This was the first link in the chain. Your reaction to this effect caused you to hold the same thought or one like it. This produced a similar effect, but a more powerful one! This was the second

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link. The process continued, the chain becoming heavier and stronger all the time as you established this line of thinking. Now it is working out in your life for good or bad, according to the character of the original thought. This may extend very far back. The chain now holding you may have originated during childhood. If reincarnation is a fact, it may have been started in some previous existence, and it is still working because you have continued to add similar links. This idea is very far from being impossible.

Some people say that the idea of karma is not Christian, but Paul called attention to this law in no uncertain terms when he said, "Whatsoever a man soweth, that shall he also reap." It is true. If you sow thoughts of thistles you will reap thistles, which will tear your fingers and cause you real sorrow. But if you sow thoughts of sweet peas, you will reap beauty and fragrance in your affairs, which will give you pleasure.

When Jesus advised us to do unto others as we would have them do to us, He was pointing out an application of this law. If you send a thought of love or of dislike to another, or if you express the thought in some act toward him, you have put in operation a cause that will bring back to you just what you gave out. It may not come from this person directly, but it will come in some way; for Jesus affirmed that the law is sure and unchangeable, and every investigation bears this out. The law of cause and effect, karma, is absolute.

Now here is the situation. You are living and working under this unchangeable law. It is a very important factor in your search for happiness. If things don't suit you, what are you going to do about it? There are two ways open to you. If the fact that the law cannot be broken frightens you, you will undoubtedly follow the lead of the Eastern fatalists and do nothing but bemoan your lot, thinking that it cannot be changed. You will have many companions to share your misery; for this idea is not confined to the Orient by any means, it is quite widespread among our people. This is far from being the best way, however, and the time will come when you will be obliged to take the other road. Why not do it now?

If you choose to take the best way, begin by giving thanks that the law is absolute. If it were uncertain in its action, you could not depend on getting definite results. Being unalterable, you can rely on it, and you must do this; for you are going to use the law instead of letting it use you. Don't think that this is impossible. Just consider. You are adding links to the chain every day, every instant, in fact; but no person or power can compel you continually to add the same variety. You have the power of choosing the kind of thoughts you build into your mental structure, and since the law is absolute, you may know in advance what kind of results you will get. If you have been forging around your neck an iron chain of sickness, sorrow, and hard luck, stop it. Change your materials. Forge

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golden links of love, health, happiness, and success. Use these instead of the old ones, and you will create for yourself a nice new karma that will bring you the joy that the old one kept away from you. Freedom is better than fetters.

Cease being the slave of karma. Be the master craftsman, making the law produce the definite, good results that you desire. You may doubt your ability or your right to do this. God created the law, and He uses it as a method of work. You are a child of God and you have in you the power of using His laws. It only requires that you know your sonship. Until you do know this, you are under the law, a slave to it. But the minute you know yourself as His child you become free, and this freedom gives you the power to make use of the law. From this time, if you remain subservient to it, it is your own fault.

There is another law that helps to bring freedom. This is the law of grace or free forgiveness, as Jesus announced it. Forgive yourself all the mistakes of the past, then you will be free to take right hold of your karma and make it what it should be. The law of forgiveness will release you from bondage to the chain of the past, it is true; but you must immediately begin to construct the new chain you desire, or the old one will come right back. "Sin no more, lest a worse thing befall thee." If you repeat the old thoughts, you will recreate the old karma and it will be heavier, because it will contain all the old links as well as the new. But if you forgive

these old thoughts and let them go while you create the good, you will find that everything will work out as you desire. You see, the law of grace does not annul the law of karma. It modifies it, wiping out the errors and giving you a chance to make a new start. Now is the time to do this.

Here is where care is necessary. To think a golden thought in the morning and then follow it with iron, brass, and lead throughout the day will not be productive of good results. Your lone golden link will be outweighed and the day's chain will resemble the duller, heavier links. Continual watchfulness is the word. You must pick every thought with care. Should a negative idea creep in, nullify it at once by a strong affirmation of the good. Get in the habit of doing this if you wish to keep your freedom and have a good karma.

You have a strong ally in this work. Christ in you is the lord of karma. Turn to Him and claim His power. Claim your true identity in His name as I AM, and assert it. In the consciousness of I AM there is freedom and power. Here you can, with His help, throw off instantly the old rusty iron links that have been holding you, and begin to create the golden chain of All-Good to which you are entitled. And still the law will not be broken. Christ does not break the law, although He is its master. He does not come to you to destroy it, but to use it. He fills it so full of good that only good can result from its action. And that is what you really desire. But you must ask Him to take charge. Ask Him to

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keep you steadfast in the right way. Then you will have no trouble with this law; for it is a perfect servant when you are master, because it is absolute.

No, the law can never be broken, but it can be made productive of good. God never fails, consequently the law through which He works cannot fail. This point cannot be made too strong. I have heard people say that the law does not work for them. Their expressed doubt is what is holding them in bondage to the infallible law. It is preventing them from demonstrating their mastery of it. When you say, "*I cannot fail because Christ in me cannot fail,*" you have made a start in the right direction. You have begun the golden chain of success, which must work out as you hold to the law. What would you have? All good? It is all yours now if you become master of the law of cause and effect and work with it, using it as a magnificent tool. But the law must be followed consistently and continually, or you will sink back into the old conditions and be obliged to start all over again. Choose to be master, claim your unity with God, and let your Christ consciousness keep the law working for your good. This is what you should do with your karma.

"In Christ I am free from bondage. I am not a slave to the law, I am its master, and I use the law to make my life perfect."

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."



A Little Talk about Nerves

HOW ARE your nerves today? Are they calm and peaceful, or do they seem to be on edge, so that everything upsets you? Do you say that they will not let you sit still a minute, or do you merely tell your doctor in a plaintive manner that you are "so nervous"? These are common complaints which we hear daily. But if you are saying any of these things, or if you have been fondly believing that you are of a nervous temperament, prepare yourself for a shock. There is nothing the matter with your nerves; the trouble is elsewhere.

Let us examine the nerves. We find that each one is a thread of living tissue, and that these little fibers connect the brain cells with virtually every cell in the body. They resemble the electric wires in your telephone or radio, except that they are composed of soft tissue instead of metal. Each one consists of a central core surrounded by a membrane, thus resembling the wire in its insulating covering. Some of these nerves carry impulses from the brain to the various organs and tissues, while others carry messages from these to the great central office. The nerves are only a means of communication; they do not govern anything.

Since this is their duty, and since they only carry messages in one direction or the other, just as do the wires that connect your telephone with the main

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office, it is a misnomer to speak of these conditions of which you are complaining as "nervous." In fact, if the nerves really become damaged from any cause—accident or disease—we have a definite paralysis or paresis as the result. These so-called nervous troubles are not of nervous origin. To find their source we must trace them back.

If we follow a nerve from its beginning, perhaps at a cell in the skin, we find that it ends in a brain cell. But we must not jump to the conclusion that these disagreeable bodily conditions are due to trouble at that point. When these little central organs are affected we also have some definite form of paralysis, either of motion or sensation, determined by which group is involved. These brain cells are definite organs that play a part in the body function, but they are not the real beginning of the trouble.

The brain has been well likened to the central office of a telephone or telegraph system. We might go a little further in our simile. Each brain cell appears to be a minute telephone apparatus, through which messages are sent to different parts of the body, or through which calls are received from the distant stomach, liver, finger, or toe. So far we are dealing merely with a mechanism that we are using all the time. But it is purely a mechanism, and should be so recognized. Now in all these so-called nervous conditions the machinery is found to be perfect; so the trouble must be back of that. Here we come to that unseen worker within, the mind, which pre-

sides over the central office, and uses this wonderful mechanism to control the body. We must realize that any of these so-called nervous conditions, from the simplest case of fidgets to the most pronounced hysteria, is caused by some state of mind that is interfering with the orderly control of the affairs of the body. If we understand this point we shall at once see how to deal with these conditions.

Your hand trembles, and you say that you are nervous. For some reason you are not exercising a normal control over the muscles. There is an alternating faint contraction and relaxation, showing that the nerve impulses are not clear and decisive as they should be. There is a state of indecision behind this phenomenon, and this state is in the mind. In other words, so-called nervousness is a partial loss of control, or an irregular control, in the central office. When this becomes complete we have the condition known as hysteria. We all know people who become hysterical on the slightest provocation. They simply let their feelings take charge of them, and give up all self-control. This, then, gives us the clue. Nervous diseases are not nervous at all, but are varied degrees of emotional outbreaks. Let us follow this further.

We know that most of the functions of the body are carried on by the subconsciousness; so it is there that we must look for the real cause of the trouble. This part of the mind ordinarily works calmly and methodically, but if it is upset it becomes erratic in its action. It then behaves just as

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though it did not know exactly what to do, and the results of this indecision are seen in the outer behavior. It may give us trembling of the body, a case of indigestion, irregular heart action, or some other condition that we wrongly call nervous.

If you can imagine a train dispatcher sending a rapid succession of contradictory orders over the wires, you can see what would happen. Traffic would be disrupted. At places it would stop entirely, for engineers would refuse to move until "the old man made up his mind what he wanted done." Your stomach, or some other organ, behaves in just this way if you allow a similar condition to possess you. The cells of your stomach are intelligent, but they are accustomed to obeying orders. If the directions cannot be understood, digestion may stop entirely. Then you blame your nerves, or send down a dose of pepsin, instead of getting back to the real trouble—the upset mental condition—and correcting that.

We know definitely what will interfere with the normal action of the subconsciousness. Any negative state of mind, such as a strong dislike, a buried hatred, a habit of condemning others, some little intolerance, or any other idea of this kind will have this result. So will a feeling that one has been unjustly dealt with, for this will induce condemnation. Fear acts thus, of course, and since all these negative thoughts are founded on fear, we may say that fear, known or unknown, is the cause of the trouble. You may mention worry. Worry is an expression of fear and a very common one; so our

rule holds. We find that most nervous patients are victims of worry, because they fear some evil. All these fears and negative thoughts may have been acquired through years of wrong thinking, or they may be suggestions from others that the mind has accepted; which is very apt to be the case with nervous children.

So it comes to this: If you are nervous, or if you think that your nerves are on edge and that you are ready to fly to pieces, you are really afraid of something. Your fear reaction to things, people, or conditions starts the train of negative emotions that upsets your subconsciousness, and so causes your troubles. This state should be remedied at once, for if it continues it may lead to serious functional or organic troubles later on. But don't forget that nervousness is an alibi for fear, and a convenient one for many people, who develop a spell every time they are called upon to make a decision or to do something outside of their ordinary habits. The reason is the fear of doing or deciding, and the nervousness is the excuse furnished by the subconsciousness for not doing what is required.

What will you do for your case of nerves? Medicine is powerless to cure these conditions. Sedative drugs relieve the symptoms, but only by putting the mechanism partially asleep. They do not get at the cause, for no medicine can affect the mind. The conducting apparatus gets the treatment, and this is not at fault. Besides, if too strong drugs are used, or if they are relied on exclusively, a habit may be

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formed that will be difficult to break. We must get back to the cause.

In recognition of the fact that the real trouble is mental, many forms of psychotherapy have been devised, some of which have shown fair results. But I believe that the best treatment of all is a generous dose of Truth, to be repeated until the habit of correct thinking is well established. In this way we establish control of all things on a firm basis, and the trouble will not return unless the patient returns to his old habits of thought.

Why should you ever lose control of yourself? You are a child of God, yet you tell me that you cannot stop trembling when you are faced with certain possibilities. Does God tremble? If not, then neither should you. You have somehow separated yourself from Him, and you are thinking weakness, because you fear that you cannot overcome the thing before you. The minute you begin to think weakness all the old fears have their opportunity to attack you, and they make the most of it. Train yourself to think strength, and they will scurry away. The lesson is obvious. Attend to your thoughts. If you let them run riot they will stir the subconsciousness into erratic action, and you will be, as you say, "very nervous." You must manage your thoughts, or they will manage you.

If you wish to control these outbreaks, realize first of all what you are. It is only in the personal consciousness that you make the mistakes that cause your trouble. Lift yourself above this to the I AM

state, and assume control. If you think you cannot do this by yourself, turn it over to Christ, the great I AM within you, and He will give you the power that you need. Call upon Him in your trouble, and He will quiet these inner storms just as He stilled the tempest on the lake when His disciples awakened Him. But you must call.

When He stilled the waves He said to them, "Peace, be still." Peace is the great treatment for these so-called nervous conditions. Remember that God is peace. He abides in eternal peace. So should you, His child. Claim the peace of God. Claim that it fills every cell and fiber of your body. Claim that you are surrounded by it. It is really everywhere right now, if only you will realize it. Affirming peace will make you know that there is no lack of it anywhere, that the seeming unrest that is troubling you has no true existence. When you let this peace possess you and become a part of you, your nervousness will vanish.

For example: A lady called me on the telephone about one o'clock in the morning.

"Oh, Doctor," she said plaintively, "I am so nervous that I can't sleep. I have been walking the floor for an hour. What shall I do?"

"Go back to bed and go to sleep," I replied. "There is nothing but God, and He is peace. Think of this: 'He giveth unto his beloved sleep.'"

"I will if you say so," she answered.

"Go on," I said. "You will sleep soundly."

The next day she called me about noon to tell me

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that she had hardly got into bed before she was asleep, and that she had not waked until ten o'clock. She considered it marvelous, but it was really very simple. The idea that God is peace and that there is nothing but God went home. Her own mind grasped the spoken word in the proper way, and she responded at once. This same method has been used successfully several times.

This is, briefly, the method for handling the immediate outbreak. If we wish to cure the condition, we must go deeper. We know that the basic cause is fear; so we must take steps to get rid of that. Here is where Truth surpasses every other method. We have many affirmations for overcoming this foe, any of which may be used with good results. But we find in the Bible a sovereign recipe bearing the highest guarantees. Perhaps you may remember it. It is this: "Perfect love casteth out fear." Think this over. It is well worth while, for it is a true remedy.

Perfect love, that all-embracing love which the Master demonstrated, is the direct antidote for fear. It is so strongly positive in all its properties that no trace of fear can exist in its presence. Fear and love cannot be in the same mind at the same time, any more than a room can be both dark and light at once. One is true, the other false, and the lie cannot exist in the presence of the reality. Cultivate this perfect love; then the fear will go, and with them will go the nervousness of which you have been complaining. God is love; so if you fill yourself with love you are filling yourself with God, and He will be mani-

festes as harmony and peace through you.

Dislikes, hatreds, condemnations, intolerance, and the like are due to fear, but they are kept alive by the absence of love. You cannot express these negative ideas if you have real love, for true love does not dislike, hate, or condemn anything. It is tolerant of all people and things as expressions of the one Father of all. Opening the mind to the flow of divine love frees one from all these false ideas, this worthless trash that never brings any good. All negative states vanish before love.

Fear is the real name of the demons that Jesus cast out of the sufferers of His time through the power of His perfect love consciousness. Fear is the one unclean spirit that has always afflicted mankind, and it expresses itself in such a multitude of ways that we sometimes think it is legion. Exorcise this imp and be free. It is only through a knowledge of the truth of Christ in you that you can do this. Turn to Him for help, and He will drive this devil out of you today. He is the way to freedom from all the attacks of this adversary. Follow this way, and you will come into the light where "nerves" are unknown, and where peace reigns eternal.

Use the two steps I have outlined for you. Fill yourself with the peace of God to free yourself from the immediate trouble; then become an open channel for the inflow and outflow of divine love. Let it radiate to everybody, and you will soon find that all nervous troubles have gone.

I am a child of God. I am in full control of my

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thoughts and of all my affairs. Through Christ I have power over all things.

God is peace. That peace fills every cell, nerve, and fiber of my body. The peace of God surrounds me and fills me. I am at peace; nothing can disturb me. I am not nervous or irritable. I am calm and peaceful, because God is peace.

Divine love fills me and radiates from me to every creature at every instant. I am an active channel for the outflow of divine love. It fills me and rules me in all that I do. This love casts out all fear, and I am free.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."



"Behold, I Send My Messenger"

IN THE OLDEN days, when a king took a trip throughout his realm, a herald would be sent in advance of the royal party to advise the nobles and the people of the intended royal visit, so that the roads might be prepared and due arrangements made for the reception and entertainment of his majesty and his retinue. Royalty traveled with quite a train of satellites and "yes men" in those days, and all of them must be provided for. This was no small matter; the royal party could not be put up at a moment's notice. None of the inns of those days could accommodate the small army; so the herald called upon certain nobles to open their castles to his majesty. Fitting entertainment was thus assured, with the additional advantage that if any man had anything to fear from the approaching visit, he could arrange to have business elsewhere at the time, and thus avoid trouble.

Most of us think that this custom has been entirely discontinued, but such is not the case. The idea is still in use. If you are intending to visit some town where you have friends, you write to these friends of your coming in order that you may be sure to see them. Nor is it unusual for you to write to a hotel to engage rooms in advance. In these cases the written word is the herald that you, a modern king in your own right, send before you. Some-

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times you attend to these matters by telephone, telegraph, or radio. Then the courier is the invisible wave that travels so speedily wherever it is sent. Nowadays considerable business is transacted by means of these unseen messengers. But there is another form of herald, also invisible, that we must consider.

"Behold, I send my messenger, and he shall prepare the way before me." We have been taught for so long that this was solely a prophecy of the coming of John the Baptist to open the way before Jesus, that we have failed to see that it is a definite statement of Truth. It is a psychological or metaphysical fact that applies to you and to me directly. You are actually sending out messengers at all times, and they do go to prepare the way for you. Sometimes you have wondered why the path you travel has seemed so very easy, and why at other times it has been so difficult. It depends upon the kind of couriers you have sent. Each one has done his work, and you have felt the result. There is nothing mysterious about it; it is scientifically true.

These messengers are your thought servants. Thoughts are forces, or at least expressions of force. They radiate from you to immeasurable distances, and they initiate activities of which you never dream. They are very faithful, and they carry out your orders implicitly. But each kind of thought will work in only one way; that is, in accordance with its nature. If you do not like the preparations made for you, it is not the fault of the messenger you

have sent, but of your choice of the thought that you dispatched on the errand. You must have chosen one unfitted for the work that you wanted done.

You should be well acquainted with the work of these messengers in order that you may be wise in your choice. Let us put it plainly. Your hopes and your fears are the couriers that go to prepare the way before you, and they do prepare it. They make the rough places smooth, or they erect obstacles where none existed; they make the crooked ways straight or they send you on wide detours, according to the group to which they belong. This is why you should use care at all times. This simply means being careful of your thinking. Remember that you have the privilege of choosing your thoughts.

Every morning you are sending forth these couriers to prepare the way for you during the day. Each evening you send them out to arrange for the next day's business. Further than this, the messengers you are sending out now may be preparing conditions for you weeks or months ahead. You should be just as careful of the kind of thoughts you send forth as you would be in selecting an assistant in your work, for the outcome of your affairs depends largely upon the kind of work your thoughts do for you. What you think early in the morning has more influence for good or bad upon the affairs of the day than what you eat for breakfast, or whether you eat at all, or what exercise you take, if any.

Suppose that you have some business to which

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you must give your attention tomorrow or next week, and that to you it seems of great importance. Your mental attitude while you are considering it determines which messenger is starting on the work. If you are full of doubts concerning your ability to consummate the affair to your satisfaction, and if you are worrying about it, you are sending forth a fear messenger. The harder you worry the more power you give him, and the greater the likelihood that he will make a mess of what may be a very simple matter. If you continue worrying, you are sending more such messengers, and you soon have a regular host misarranging affairs.

Is it not sheer foolishness to do this?

If, however, you take the opposite stand, and assume that you can do it in some way and that there is nothing to worry about because everything is sure to be all right, you are equipping a hope messenger that will go before you and straighten things out. If you fill this courier with your faith in the good and give him plenty of support, you may find later that the business is all arranged with no effort on your part. This has happened many times, for these messengers have great power.

The mental preparation is the most important part of any undertaking. It may be the determining factor in success or failure. The man who scales the Matterhorn fearing that he may fall by that fear increases many times his danger of falling. His fear prepares the place for his slip long before he reaches the spot. But if he has confidence in his ability to

attain the summit safely, his faith arranges footholds for him where timid people could find none. Faith that the thing can be done in some way lays out the path toward success, and he who has the most faith will travel that road the most speedily and safely.

Many a person has worried over some affair and when it has turned out badly, has said, "Well, I felt in my bones that it would happen in that way, and I was right." He did feel it, but it was not a prophetic intuition he had, as he is fain to believe. The outcome was the result of the fear thoughts he sent out. People who send out such thoughts are actually the cause of the results of which they complain. Their mental action is foolish, but neither you nor I can convince them of this. What happens to them is the work of the silent messengers.

A close friend of mine frequently boasted that her intuition of what was about to happen was almost infallible. It is true that she was right in a large number of instances, all of which were prophecies of disagreeable endings. She always feared bad luck, and worried about it. The consequence of this mental attitude was that she met with a great deal of trouble. It was of course her own work. A large amount of fulfilled prophecy, fortunetelling, and the like can be explained in the same manner, the mental impression made by the alleged seer starting the thoughts that cause the result. Very little reliance can be placed on what anybody claims regarding the future. That is in God's care, but our thought messengers are helping to shape our part in it.

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On the other hand, a lady was desirous of settling what seemed like a very difficult situation. Her stand was quite different. She said to me, "I feel so strongly that I shall succeed in this that I am not worrying one bit about it." She continued sending out these strong messengers of faith, and when the time came for her to act she was met more than halfway, and she received help where she had reason to expect opposition. Thus the affair was settled without any difficulty whatever.

There is not a day in which we are not faced by some problem that we feel we must solve. It may appear trivial, or it may seem to be a most momentous question, but there is a right way and a wrong way of going at it. You can worry over it, and make things worse by sending fear messengers ahead to mix things up for you; or you can attack the problem with faith in a good ending, and thus send out messengers of hope to clear the obstacles away. The choice is yours, and yours alone.

A year ago a friend of mine was faced with extremely adverse conditions. She was not a deep student of Truth, but she had grasped some of the fundamental ideas, and she used them. Instead of spending her time in worrying over the matter, she went on doing her best as she saw it, and saying continually, "*There must be a way out. There is a way out, and it will be shown to me in some manner.*" This strong mental position brought her right to the door she was seeking, and the adverse conditions cleared away. Her faith messengers did their

work perfectly, preparing the way for her good.

Yes, we are sending out couriers before us continually. Why should we not deliberately choose those fitted to carry the message we really wish sent? This would seem to be the logical thing to do: Send out the messenger who will do the job in the right way, then hold that it is done now, until we find the solution we are seeking. This solution may come to us quickly, for these silent messengers frequently report back, and we know in advance how things are working.

It has been said that problems exist only in our own minds. This is true, for God—Divine Mind—knows the solution to every question; consequently problems do not exist for Him. But they do seem very real to us until we know the answer. When this comes the problem is gone; plus x , the solution, has neutralized minus x , the problem, and the result is zero—no doubts, no obstruction, nothing but certainty. In order to find this answer, we must turn to God as infinite wisdom, and let Him show it to us. When my friend insisted that there must be a way out, she was acknowledging this truth, and she was opening her mind to the information. An open mind is a necessity. The fear messengers put up the bars and close the channels, while faith messengers open the doors wide. My friend's thought messengers cleared the way, and brought her the answer.

If a problem is now facing you, send out your messengers of hope and faith continually. Would you equip them well for the work? Here is where

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the imagination comes into action. If you can picture yourself doing the thing, bringing it to a successful conclusion, you are sending out strong faith messengers to prepare the way that leads to success. But if you imagine yourself failing, your fear messengers are preparing the pitfalls that will cause the trouble you dread. Columbus would never have crossed the Atlantic if he had not believed the crossing possible and imagined himself doing it. His faith opened the way, although the undertaking seemed very difficult. When you are drawing mental pictures of success or failure, you are giving your hopes or your fears full sway, and you are also giving them more complete instructions in what you wish done.

Send out your messengers before you. You should never undertake to do anything without preparation, and the best form of this is to send forth thoughts of success in your efforts. Consider the question as closely as possible. Perhaps the way seems dark to you, but there is One who knows and who sees the way clearly. A statement such as "*Infinite wisdom now reveals to me the way I should go*" will help you more than a hundred interviews with friends, well meaning though they may be. It opens the way for the real Friend of all to speak to you and guide you.

Then, when the time is approaching for you to do the thing or attend to the business, clear your mind of all worry, and open the path before you by holding to some such thought as "*Divine love*

goes before me and prepares my way." This is the best messenger you can send. Love will straighten out more difficulties than any other power that has ever been discovered. If you send this courier before you, the way will be well prepared. Having sent out this thought, put your faith in it and know that all things are being arranged. As you want them to be? Not necessarily, but for your highest good. That should be your goal. The little thing you so much want may not be half so good as what the Father has ready for you. So let Him prepare the way for the best things of all.

Perhaps you are having trouble in letting go of the old fears, and are still inclined to doubt your own powers. Then turn to the highest and best way of all, to your superconscious self, the Christ within you. He is all-powerful, and He is always ready to help you. Let Him do it now.

"Commit thy way unto Jehovah;

Trust also in him, and he will bring it to pass."

Quite definite directions, these; why not follow them? In any matter that is puzzling you, in any question of what to do, just put the affair in the care of Christ, and it will be attended to in the best possible way. When you cast your problems on the Christ within you, the load is taken right away from you. Let it go, and rejoice that the thing is done.

The Christ mind in you never sends out anything but positive thoughts. His messengers are those that smooth the way and make progress easy. He ar-

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ranges things for the highest good of all. If you put any matter in His care, you must not worry about it. However it comes out, it will be for the best. If the result seems different from that which you hoped for, remember that you were considering it only from the personal point of view, which is limited. He sees it from the unlimited, impersonal standpoint, and works accordingly. When we are too conscious of the personal, our ways may be very far from His ways, but the latter are always the best, and it is these that we wish to see followed out in our lives. Trust Him, and this will be the result.

You are a king in your own right, the son of the Great King; so send your messengers ahead of you, but do it royally. Send out those of hope and faith; faith in divine love, faith in your own ability, and faith in mankind. Fear messengers have no place in the kingdom of which you are a part. Forget them. Let the messengers of good precede you and clear the path for you. Then you will be assured of a royal welcome when you arrive on the scene.

Do not think that there is a special form or some particular secret word that you must use. There is not and never has been. When you are using any strong affirmation of good, you are sending the corresponding thought out before you, and it is doing its work. When you are thinking of yourself as successful in something, you are sending success messengers ahead of you. And when you claim that Christ is revealing the way to you now, His love is opening the doors before you, and you will find all

things made ready when the time comes.

The messengers that we send to do our bidding are most important; so let us be very careful to send the right ones. Let us send only those which are expressions of Principle and which go to arrange for our highest good.

"I am master of my thoughts, and I send out only those of faith and love to prepare the way before me. I know that they cannot fail, for I have put all my affairs in the keeping of Christ, and His messengers are my messengers."



Bridling the Emotions

OUR EMOTIONS are our mental reactions to certain stimuli which may come either from without or from within the mind itself. They seem to be quite simple affairs, but they may be very complex, in that a major emotion may arouse many secondary states, so that a chain or group of feelings and actions is the result. For this reason a strict analysis of the emotions is difficult. But the part that they play in our everyday life is so very large that we should know some of the facts concerning them.

Ordinarily the impulse that starts an emotion comes through the senses. We see a beautiful flower and respond with a feeling of admiration; we look at a person dear to us and feel the reaction that we call love; or we witness an accident and give way to pity, fear, or horror, as the circumstances impress us. A pleasant odor gives a sensation of delight, while an unpleasant one causes a feeling of repulsion. We hear beautiful, well-harmonized music, and our feelings respond in kind. The overture to "Lohengrin" raises our thoughts to the high realm of Spirit, and awakens a feeling of devotion, which is quite in accord with the thought of the composer, for the theme of the opera is divine protection. On the other hand, the "Valse Triste" evokes sadness, even though we may not know the

story around which the music was written.

We say that the stimulus arouses the emotion. What really happens is that this stimulus gives rise to an idea, and it is the outworking of this idea in the mind that we call the emotion. If stimulation of one of the senses fails to call forth an idea, nothing further will happen.

Emotions may also be started by inner stimuli. Either the memory or the imagination can do this. We do not actually remember the emotion of long ago, but when we recall the event that caused it the reaction repeats itself. We cannot imagine an emotion, but by visualizing ourselves in some particular situation, pleasant or disagreeable, the corresponding emotion will arise. A person may make himself happy by imagining that he is with one whom he loves, or he may really frighten himself by picturing himself in a dangerous situation.

Emotions go much further than the simple working out of an idea in the mind; they have pronounced effects upon the body and upon the behavior. If you have any lingering doubt regarding the effect of an idea upon the body, observe the outward working of an emotion. Notice the effect of fear upon the face, the skin, the pulse rate, and the muscles. Then observe the change that takes place when it is found that the fear is groundless. The external response is very marked in this transition. The effects of the change from the idea of fear to that of safety are shown in every part of the body.

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We speak of thoughts and ideas as being positive or negative. Emotions, since they are the working of ideas, are also positive and stimulating, or negative and depressing. Fear, with all its secondary emotions—hatred, dislike, intolerance, and the like—is depressing; and this is meant literally. Negative emotions really do depress the vital forces of the body. A fear need not be a real fright; any slight dread held continually in the mind, such as the fear of indigestion, interferes with the activity of some one or more of the organs—in this case the stomach—and trouble ensues. To maintain a state of health means the keeping of all the vital forces at maximum effectiveness. Anything that lowers the vitality drags down the level of health; consequently we can see why negative emotions cause sickness, and why they should be avoided.

Faith in the power of the good, and resultant hope, joy, courage, and the like, are stimulating emotions. They raise the vitality to a high level, and therefore have real healing power. A short time ago I had occasion to observe this in a very marked way, when I was called to see a patient—not a Truth student—whom I found in bed, apparently very ill. When I told her that the affliction was only a passing trouble and that she would be entirely well in a few days, the change in her was marvelous. The drawn, hopeless expression on her face gave way to a smile, her voice became stronger, and her pulse actually grew fuller and steadier; such is the power of hope. Before I left she was

sitting up in bed demanding something to eat.

This power of positive ideas has been noted by many observers. A person in a state of worry feels cold and has very little desire for food. If something that gives him happiness comes to pass, the chilliness leaves him, because the circulation is restored to normal. He then soon begins to feel hungry. It has been found that real fear stops digestion, therefore it is no wonder that the slight fear that is indicated by worry upsets the gastric process.

Now that we have an idea concerning the nature and power of emotions, we see that they may work for either good or evil in us according to our method of dealing with them. We should know how to use them to the best advantage, instead of letting them use us. In the first place, let us speak of the common methods of handling emotions, which are exactly the wrong ways, and should be avoided. These are: to let the emotions work off without restraint, to repress them, or to suppress them.

Many people simply give full sway to the emotions; in fact, they give themselves up to these reactions, and are ruled by them. Some are continually cultivating emotions of all kinds, through use of the imagination or the memory, because of the reaction that they get. Such people are called emotional, but, owing to the continual mental conflicts to which they subject themselves, they are really in a state of partial hysteria. One never knows what these people will do next, for they do everything according to their moods. This continual giv-

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ing way to the emotions leads, in time, to true hysteria or to neurasthenia.

Many years ago some good people, who saw the bad effect of allowing too free play to the emotions, jumped to the other extreme and taught that these mental forces must be suppressed, or at least repressed, if a state of perfection was to be attained. They practiced this teaching themselves and trained their children to do the same thing. Now we are discovering that these methods may cause more trouble than does the power that is allowed to work itself off. When an emotion is repressed the energy accumulates in the nervous system, just as the pressure increases in a boiler if a hot fire is kept burning and no steam is used. The result is similar. Finally there is an explosion, perhaps an attack of hysteria, melancholia, or some physical disease. If the emotions are suppressed they do not die, but sink into the subconsciousness. There they form centers of their own from which, without the victim's knowing it, they exert power over the whole body.

During the last few years we have been investigating the mind more systematically, and we have found that many cases of chronic ill-health, bad disposition, failure in life, or the use of drugs and liquor may be due to some emotion repressed or suppressed years before, perhaps during childhood. The man with the bitter outlook on life may be pining subconsciously to express the love that he was taught to choke off during childhood, and that he is now holding down by maintaining habitually a

disagreeable exterior. His cynical personality may be only a mask used to hide his true feelings.

Now, how should an emotion be dealt with? If it is a stimulating, constructive emotion, let it work naturally, but do not waste the valuable energy that you are setting free. Turn it to some useful purpose instead. Apply it to the task before you. It is remarkable how much work can be easily accomplished under the influence of happiness, and how difficult a small job seems when one is gloomy. In the latter case there seems to be a real lack of energy, and everything drags. Use a positive emotion to build yourself up, to make living easier and better. Do not let it simply spend itself unprofitably.

If the emotions are negative and depressing they must not be allowed to work out in that way, for mental or physical trouble will surely follow such a course. On the other hand, they must not be either repressed or suppressed, for if they are they will rise like ghosts to haunt you at some future time. There are two methods of handling undesirable emotions, both of which are good. These are substitution and sublimation. Make it a point to apply these methods, and negative ideas cannot trouble you.

In the first method, we replace the negative emotion by one that is so strongly positive that the negative one is literally destroyed; for example, consider the most common negative emotion, and the one that most frequently gives trouble—fear. I do not mean real terror, but any one of the little worries that hold so many people in bondage, such

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as the fear of sickness, the fear of poverty, the fear of an accident while crossing the street, or any other misgiving of this kind. If a person afflicted with fear will meditate on a simple statement of Truth that emphasizes the opposite state of mind, his fears will give way and there will be a great change in his manner of thinking. A wonderful improvement in his condition will naturally ensue. Such a statement might be "*God is love, therefore there is nothing to fear.*" Any affirmation that will impress the mind with the feeling of love and joy will supplant these worries, no matter what they may be. "Perfect love casteth out fear" gives the correct technique of the process of substitution. This method of handling an emotion is more applicable to fear than is sublimation, which can well be used for the other emotions, particularly that of anger.

Sublimation consists in turning the energy of a destructive emotion into constructive channels, or working it off in a harmless way. A woman whom I once knew discovered this method for herself. She was much given to fits of temper. When she felt that she was really getting angry she would seize a broom and work vigorously. As she swept the dust out of her house, she swept the anger from her mind. Digging in the garden will do the same thing; so will beating a carpet, or even taking a long, rapid walk. Instead of letting the anger, hatred, or what not affect the nervous system, or pushing it back into the subconscious to cause future trouble, we can transmute it into muscular energy and use it.

But we must remember that it is not the negative emotions alone that can cause trouble. A positive emotion, if misused, overused, or repressed, can itself be just as mischievous. Love is considered to be our greatest and noblest emotion. So it is if it is recognized and allowed to work in its pure form, that of the perfect love mentioned in the Bible, which is free from all feeling of selfishness. In this form love has been the motive power behind the greatest works of man in every field—whether of literature, of art, of music, of architecture, or of invention. Under its influence men have performed the most heroic deeds.

On the other hand, selfish love, or unenlightened passion, has been the cause of great crimes and terrible wars. Homer recounts a very destructive war that was caused by the selfish love of Paris for Helen. Nero became a tyrant because of his unrestrained self-love. In fact, the real difference between a great genius and a notorious criminal may lie only in the way in which each uses this one emotion. One sublimates it into something for the use or benefit of mankind, while the other drags it through the mire of selfishness.

If we are to live the full life we must use all our powers in the best way possible; this includes the emotions. To repeat, the emotions must not be repressed or suppressed, but we must use the methods of substitution or of sublimation in dealing with them. In order to do this, self-control is absolutely necessary. So-called emotional people and hysterical

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subjects seem to be badly lacking in self-control, at least, they never seem to use it.

If you wish to govern your emotions you must maintain control over your thoughts; there is no other way. Even the bad method of repression requires great self-control, but self-control is thus used in the wrong way. It is only by holding your thoughts under firm control that you substitute love for fear, or use the energy of anger in the form of useful work. When you have developed to the point where your thoughts are obedient to your will, you can train them so that you will have no further trouble. This does not mean that you must suppress the unwanted emotions at the start, but that you will establish the habit of substituting or sublimating an emotion the instant you perceive its stimulus. When you see something alarming, instead of giving way to fear you will automatically say, "*God is my protection; there is nothing to fear.*" Eventually you will reach the point where you will realize that nothing adverse can have any effect upon you. Then you will not be troubled by negative emotions. Fill your mind with love, and the negative cannot enter. It is far easier to keep it out than to try to dislodge it when it has taken possession.

Control of thought—that is the key to obtaining all good. It is the first thing to learn and the one thing to practice continually. Without it man is the victim of every circumstance, every condition, and every passing emotion. With the knowledge of self

that gives him control over his thoughts, man faces the possibility of being master of all conditions, and when he applies this power, which is his by divine right, the possibility becomes a fact. Is it not worth the effort?

"He whose spirit is without restraint

Is *like* a city that is broken down and without walls,"

but

"He that ruleth his spirit [is better], than he that taketh a city."



Demonstrating Good

WHEN WE BEGIN the study of Truth, we are taught to claim that the good we desire is ours now and to give thanks that we have it, even though it appears to be very far away from us. This good does not mean any one particular thing or condition that we might desire; the method covers everything, health, happiness, abundance, success. Most of us find this claiming a very difficult thing to do under these conditions, for we seem to be speaking a falsehood; and we utter the words to ourselves in a low, apologetic tone, instead of speaking them boldly into the ether. There is really a deep principle involved in making such a claim. If we fully understand this, we shall not feel that we are speaking an untruth when we make the affirmation of the presence of good, and we shall put strength into our words.

When I make the statement that I have all things, don't think for a moment that I am referring to the little, personal me that is visible to human eyes. You are too apt to take this point of view and to condemn my stand as false. I must tell you that you are drawing a wrong conclusion when you do this; for while there are many things that I do not seem, on the surface, to have, they are really mine. If I know the difference between the consciousness of *I* and the consciousness of *me*, I shall persist in re-

peating, "*All things are mine*," for I know that it is true.

Man is not what he appears to be, a weak creature, the victim of every untoward circumstance and condition. Metaphysics and religious teachings lead to the conclusion that man is in reality something far higher and greater than the personality through which he is manifesting himself. This latter, the *me*, is only a visible overcoat, as we might term it, beneath which is the true individual, the invisible being, a perfect idea of God, the I AM which has always been. The basic meaning of the word individual is "the undivided or unseparated." So the true individual in man is always one with the Father, and can never be apart from Him. But the personal *me* believes in separation from good, which belief is the cause of all our troubles. Let us get away from this false idea at once.

I, the true I within, am always one with the Father. God, the source of all good, has all things; so when I rise to the impersonal and say that I, the son of God, have everything, I am speaking the absolute truth of my real self. When I can persuade myself, the little, egotistical, personal *me*, that this is so, and when I can begin to look to All-Good as my supply, I shall discover that all things are mine literally. This may take what we call time, but if I have grasped the truth of my being, I shall not be discouraged in claiming the truth. You may say that, while I am right, this is only true metaphysically speaking. We are not dealing in hyperbole

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or with dreams in the metaphysical; we are dealing with absolute, living Truth, because it is only in the absolute that we can find real, vital facts. Until we seek them there we shall miss them entirely. And if a thing is true metaphysically, it is always true.

What the man in the street calls cold facts that he must face are only relative appearances of the absolute, colored by fear, and by his personal opinions. These are entirely misleading, and should be ignored. If I persist in looking at a lighted tungsten lamp through tinted glasses it will appear colored to my eyes. But if I remove the spectacles I shall see the light as it is, clear and white. The man in the street looks at his facts through the lenses of prejudice and mistaken ideas, the worst of which is the belief in duality and separation, thus getting a wrong understanding, which develops into fear of loss. I prefer the absolute view of the impersonal.

When I say that I have everything, and the banker assures me that I am wrong—that there is a million dollars on his counter; what is the difference? Simply that he sees his million with mortal eyes and refuses to believe me, because, not having spiritual vision, he cannot see my billion. I do see it, but with different sight. As I see it more and more clearly it will come forth until he too will see it from his own point of view. It will have become a material reality, and it is only with such things that he deals. Then if he belongs to certain interests, he will try to take it from me, thinking that he will have me broke and subject to him. But he does not know that

if I have realized my unity with God, I can produce wealth in the visible form faster than he can get it from me. He thinks that there is a limit to riches; I know that the abundance of God is inexhaustible. Therefore, "All that I can use" should be my demand upon my higher self.

We should have the vision of the farmer. Look at a field which has just been planted with wheat. To ordinary sight it will appear to be just barren ground; but the farmer mentally sees it covered with waving grain. Yes, he sees, piled somewhere in that field, bags of threshed grain awaiting shipment, or he sees those bags loaded into cars that carry them to market, and he sees the money coming in to pay for them. When we make a start at anything, we should use this same vision; we should see it completed, knowing that it is God who gives all things, and that God's work is done now. We should also know that we only need to start something and to do the necessary work. We cannot bring it to fruition. The farmer cultivates the ground and plants the seed; he cannot make it grow. It is always God who gives the increase.

Change your point of view. All that the Father has is yours not to keep, but to use. You are His son and heir, entitled to the best He has. If you think I am talking against Scripture, turn to the First Epistle of John, where you will read, "Beloved, now are we children of God." Then read the teachings of Jesus concerning the Fatherhood of God. We are sons of God in Truth; but have you dared to

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claim your sonship? If you have not done this as yet, claim it boldly. At once everything that the Father has is yours, now, not in some dim and distant future state. Therefore claim, "*All that I can use is mine now.*" Don't be afraid that you will rob somebody; there is enough for all and more, for His supply can never be exhausted. So draw and use to the limit of your ability. But first you must understand that it is rightfully yours in the absolute now, the only time there really is.

In an old melodrama (was it "Monte Cristo"?), the hero had been kept by his enemies in a dark dungeon for a very long time. After many attempts he succeeded in making his escape. When he beheld the clear water of the lake, reflecting the blue sky, and the mountains around it, he exclaimed boldly, "The world is mine!" Your enemies are legion. They are doubts, fears, sense limitations, condemnations, and other negative thoughts. These are your only foes, for "a man's enemies are the men of his own house," of his consciousness. Through ignorance of your own power you have allowed them to keep you in bondage for many years. They have buried you in the dungeon of lack, of sickness, and of that feeling of inability to do things which comes when you give in to such foes.

Now the light of Truth has come to you. If you have been studying and meditating, you should know that you are a free soul that nothing can conquer. But have you claimed this freedom? It will never be yours until you do assert it positively,

right in the face of all the forces these enemies can muster. The way is always open; make your claim of freedom now. These foes have no real existence. They are absolutely false, but they have persuaded you that they can rule you. Do something. Do you remember the school bully, how he lorded it over the other boys until a kid half his size took the starch out of him? And do you remember the blissful atmosphere of peace that immediately pervaded that schoolyard? Well, treat these mental bullies in the same manner. Declare that they can have no power over you, and see them vanish before your new strength. Claim freedom and it is yours.

When you do break forth from bondage, you too can say, "The world is mine!" This is true. "The earth is the Lord's, and the fulness thereof." God said this through the Psalmist a long time ago, and He still says it through any who grasp the truth. Listen to the prophet Haggai: "The silver is mine, and the gold is mine, saith Jehovah of hosts." Everything belongs to God, for it is all a manifestation of Him for our benefit. It is not a far-distant deity who says this; it is your own Lord with whom you are one. You, His child, can say it too, with full meaning, when you understand your relationship. The world is yours to use; it was prepared for you and stocked with good things before you appeared upon it. But it is not yours to exploit, only to develop and use. It was for the purpose of development that you were put here. Exploitation is always

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wrong, for it is selfish. Constructive use of what God has provided is always right; it is carrying out the divine will and always helps others. When a person helps another he invariably helps himself.

"Whatever you pray for and ask, believe you have got it and you shall have it." Believe that you have your desire now, no matter what the appearance. Jesus gave us this application of the principle of claiming our good in the face of seeming lack. Surely He knew, for He demonstrated His knowledge. Some tell us that to do this we must visualize ourselves as having the things we desire. Here is a little point. Forced visualization never does any good. It seems to stir up a feeling of resistance, and the adverse thoughts buried in the subconscious come crowding up to face you, and to exert their power over you. But when you get the consciousness of your unity with God, and that all things are yours, you only need to express a wish, and the visioning starts automatically. This is a sign that the power is working. Then you can take hold and mold your image as you would have it, thus perfecting the plan for the work, and it will go on to completion.

Giving thanks that the things you desire are yours now is a full expression of faith that the prayer is answered. Remember that Jesus gave thanks before He broke the bread to feed the multitude, and before He spoke the word that brought Lazarus from the tomb. He knew that the answer was sure, so He thanked the Father before it was made visible. If you know that everything is yours in the absolute,

giving thanks that it is so sets in motion the power that brings it into the material form. It is in fact one method, and a powerful one, of speaking the word.

In all demonstrating, the first step is knowing that you are one with God and that consequently everything is yours. Yes, everything: health, happiness, abundance—more than you can think of asking. There is nothing but God; you, one with Him, possess Him. He gives Himself to you freely, and He is everything; therefore all things are yours. But you must claim this definitely and not as the little personal you, but as the great impersonal being that you are in Truth. Ascend to this consciousness and all things are possible to you. Remain in the lower state and you can do nothing, for in that condition you are beset by the limitations of the relative world. That is the difference, and it shows the necessity of attaining the I AM consciousness if you wish to have your desires fulfilled. On this account it is well to begin every claim with the words "I AM" strongly accented.

You are one with God. God is All-Good. Consequently you are right now one with All-Good; therefore everything you desire is yours now. But in order to make this a material reality, you must get this consciousness of the truth of your real self. Then you must lift the little personal self out of the rut in which it has been traveling for so long a time, and raise it until the true understanding involves the whole being and you become just one.

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Then the mere expression of a wish will draw to you the things desired.

There is some work for you in all this. It is not done instantly. There is just one job to do, and when you have accomplished that you have accomplished all. This is the conquest of the personal self. Through ages of wrong training and wrong thinking, this little *me* has exalted itself as all there is of you. There is something more powerful within you. It is the Christ, the I AM, the true child of God. Exalt this and it will draw all things to it, even the personal self, until you will express one complete being. Then you will know the truth of the statement "All things whatsoever the Father hath are mine." You will see the abundance of health, happiness, success, and continuous supply everywhere, and it will all come to you as on wings. Claim your good now, and keep at it until you have all good in abundance. Be bold in making your claims as a son of God should be. Nothing is to be gained by expressing weakness; everything can be won by claiming with strength.

When you start on this road, the first indication of progress that you may notice will be that the fear of lack and all anxiety about the future will leave you. You may wonder why you no longer worry over trifles. If it is health you are seeking, you will cease to be troubled about little symptoms. In fact you will pay no attention to them. It is because Truth is taking a vital hold upon you. You are accepting it fully as a fact, and you are begin-

ning to look to the one source for your supply. This is the time to give thanks that what you desire is yours, and to watch it come. Be prepared for surprises; for "with God all things are possible." He will use any channel to bring your good to you. No matter if your supply comes through human hands, it is God who is furnishing it, for there is nothing but God in the whole universe. That is why you should look only to Him, and give Him the praise.

"The world is mine! The universe is mine, for I am the child of God, free from all bondage. I am free! I am one with all good and everything is mine to use. I claim my highest good now and nothing can keep it from me."



Determinism

THE STRICTLY scientific psychologists tell us that man is the creature of his environment and heredity. In other words, they claim that we are not free to choose our way in life, that the conditions of our birth, of our ancestry, and of our environment determine our actions and make us what we are. According to them determinism is an absolute law, and they believe that they are able, by making a study of these conditions, to tell each person just what position he can fill in life. They add that he must not look higher. A great many people, without stopping to investigate, believe that this is true, because it appears, at first glance, to be a fact. So many persons have preached this doctrine, as well as that of fatalism, that it is now very nearly a controlling racial thought.

A merely superficial examination shows the falsity of the teaching. If even one person ever had succeeded in surmounting the barriers set by this teaching, his success would show that determinism is not an absolute law. Now, the fact is that history is filled with the examples of those who overcame the limitations of humble birth, poverty, lack of education, poor environment, and every other conceivable handicap, including actual physical deformity, and who rose to high positions. To list only the names of such persons would require altogether too much

space; besides, it would only be repetition, for the books on practical psychology, the magazines, and even the newspapers have done this, and we are familiar with many of them.

The fact that all kinds of obstacles to progress have been overcome shows that determinism is not a law; it is only a rule that may be easily broken. It seems to be a law because the vast majority of us let circumstances rule us, instead of mastering circumstances. We bow our necks to the yoke put upon us by heredity, family custom, habits of life, and environment. Then we read of this so-called law of determinism, and say to ourselves, "Well, I can't expect to have done better than I have done. It was not my fault. Here is the law." To follow the lead of those who have overcome adverse conditions requires two things, faith and courage, qualities that seem to be sadly lacking among the mass of people. Yet history shows that adverse conditions can be overcome—that it has been done many, many times.

Since this is true, why do most of us bow to this rule, and allow ourselves to be victims of circumstances that are entirely outside our real selves, when we should be the masters of circumstances? To travel in a rut made by other wheels is easier for a wheel than to get out of the groove and break new ground. Our minds are like wheels in this respect. We travel in the rut of the opinions and beliefs of our parents, our teachers, and our friends. We are led to believe that so long as we do this we are filling our appointed places in life and that

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we should be satisfied where we are. We are sometimes told that it is almost a sin to wish to change or to desire to raise ourselves to something higher and better than the place to which we were born. Yet, if some persons had not climbed out of the groove of environment and tradition, we would not have the improved conditions of living of which we are very proud. Why do not more of us follow the example of those who have overcome their circumstances? If we must travel in a rut, why not, at least, move into a better one?

It takes courage to break away from the beaten path and do something different. We are afraid of the opinions of other people, afraid that our companions will ridicule us, and when a new idea comes to us, our first thought is apt to be "What would my friends think?" This is usually enough to stop us right there and make us sink back to the dead level. Yet, when a person does break away and succeed, the very ones who sneered at him will hail him as a new prophet. I have no doubt that the first paleolithic man who polished his flint knife was called crazy by his fellows in skins. Later on they followed his example, and the neolithic age was born.

A new idea is usually anathema to the majority. They cannot bear the thought of it, but when the idea has been proved they grasp it joyously. Every suggested improvement has met with the opposition of those who stood in awe of tradition. Better houses, sanitary plumbing, railroads, steamboats, gas lights,

electric cars and lights, the telephone—in fact, everything that ever was proposed for the betterment of living has met with this opposition. Many of these things were preached against as inventions of the Devil to tempt man away from the good, old, beaten path. But all of them were developed by men who had vision, who were able to grasp new ideas, and who were not afraid to carry them out.

The influence that is hardest to fight is the voice of so-called authority. The fact that those who claim to know all tell us that a thing is impossible is very likely to kill our ambition. But the records tell of many who went directly against the opinion of the authorities of their time and who proved that those gentry were wrong. We may mention Columbus as a classic example of one who did this. The builder of the first steamer to cross the Atlantic was another. This steamer brought over, on its first trip from England, a book, just off the press, in which an engineer proved by engineering data that a ship could not carry enough fuel to make the trip under its own power. When a man sets himself up as an infallible authority on any subject, whether material or spiritual, his opinions should be scrutinized with suspicion.

We all have our little personal fears to overcome. The fear of incompetence, which confronts many when they are faced with new problems, is a deterrent to which the majority succumb. Even when they are shown that others have done as much, or more, they still doubt their own ability.

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It is hard to make people realize the immensity of the unused power within themselves. Even the few who have found this inner power, and who have used it, can hardly convince others. This foolish fear that we cannot do what others have done, our inferiority complex, must be rooted out by the knowledge that the power of God is available for the use of all; consequently, what one has done another can do.

If some have accomplished the feat of overcoming all the obstacles that they found before them, more of us should do likewise. How they did it is an interesting question, which we can answer very briefly. They did it because they knew, because they had faith in what they knew, and because they had courage to go ahead. You ask, "But how did they know?" How did Columbus know that there was land beyond the sea? How did Fulton know that he could build a boat that would travel under its own power? How did Bell know that he could make voices travel along a wire? All the authorities were against them, but they knew they were right, and they proved it.

Many psychologists regard man as merely a bundle of sensations, impulses, memories, emotions, and habits. They either overlook or deny the obvious fact that behind these sensory manifestations is something intangible, but powerful. This something is Spirit, which uses the marvelous mechanism that we call the body as a means of expression. They forget or deny the soul, the spark of the divine in

each of us. Spirit is, we know, all-powerful and can accomplish the seemingly miraculous.

When man was made, the Creator endowed him with a faculty that transcends the intellect, a faculty that enables us to know that a thing is so when we have no scientific facts on which to base our knowledge, when even our reason speaks against it. As Bergson has emphasized it, this faculty, which we call intuition, is of supreme importance. It is through this metaphysical sense that we receive information and guidance direct from the supreme mind, when we still our thoughts and listen. We all have this faculty, but most of us pay little attention to it. Some even deny that it exists, but we have too many proofs of its activity to take that stand. Undoubtedly everybody acts on intuition at times, but there are comparatively few who have learned to use it at will, and to rely on it. The conditions of its use are not hard: merely to be still and listen, knowing that the Voice will speak. It is very simple to those who know. Writers have told how they obtained plots and stories in this way. Authors frequently write pages, scarcely knowing what they are putting on paper until they read it over.

Those who have risen above the conditions set by heredity, environment, or whatever was holding them down have been open to the inspiration of this inner Voice. They have been receptive to new ideas, and they have possessed the courage to follow the leads that they received, as well as faith, which made them know that the Power that gave them the ideas

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would help them to bring the ideas to fruition. In some cases they may not have been aware of the source of their knowledge, but they learned to rely on what came to them in this way.

Many years ago a young man crossed the Atlantic to this country. He had managed to scrape up enough money to pay his fare in the steerage of an emigrant ship, but he did not have a coat or blanket. He landed in New York unable to speak a word of English, and with but five cents in his pocket. He was a Serb from a little, unmapped village. His father and mother were illiterate, but he had gone to school for a time in his own village, and in a neighboring town. According to some of our determinist friends his case would have been hopeless. He would not be allowed to land today. But let us watch him.

After landing he obtained a job driving a team on a farm. He was not afraid of work, so he toiled at whatever he could find, and studied English. He also learned a great deal more. If we skip nine years from the time of his arrival, we find him on his way to his native land to visit his mother—in his pocket the degree of B. A. from Columbia and papers making him an American citizen. Neither did he travel in the steerage. After visiting his mother he spent a year at Cambridge university and two years in Berlin, perfecting himself in physics. He then returned to New York to fill a position on the faculty of the college from which he had been graduated.

This man was Michael Pupin, one of the world's

greatest scientists. If you have never read his account of his overcoming entitled "From Immigrant to Inventor," do so at once. The book is an inspiration and a lesson.

When he was a boy, herding cattle at night on the plains, the question "What is light?" occurred to him, and gripped him. He could not get any information at home. He outgrew the local school, and that in a neighboring town. Then he went to Prague for a year. Still his question was unanswered. He had developed a deep desire for knowledge. Now, we know that a deep, sincere, righteous desire is a prayer. His prayer was answered. How he was led to come to this country through meeting an American family on the train to Prague, and how he overcame every seeming obstacle, is a wonderful story. It is almost like a fairy tale, for it is a tale of intuitional guidance toward his object. Every step is clearly shown.

The key to his success may be found in his narrative. His mother was a very spiritual woman, and, although illiterate, was endowed with good sense and judgment. When he, as a boy, objected to attending school, she said to him, "My boy, if you wish to go out into the world about which you hear so much at the neighborhood gatherings, you must provide yourself with another pair of eyes: the eyes of reading and writing. . . . Knowledge is the golden ladder over which we climb to heaven; knowledge is the light which illuminates our path through this life." He followed her advice, and as

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he outgrew the local schools his mother developed the faith that he was being divinely led by their patron saint, Saint Sava. So he was helped by the faith of his mother in the divine power. On the trip to America he suffered severely from cold, and from fear of the sea, which was new to him, but read what he says: "It was my implicit trust in God and in His regard for my mother's prayers which enabled me to overcome my fear and bravely face the horrors of the angry sea."

So we see here one who through faith, and led on by a desire for knowledge, overcame all obstacles, obstacles far greater than those which have kept many others traveling in a rut. Those who have the courage to follow the guidance that is given to them soon surmount all difficulties and eventually forge to the top.

Determinism, then, is not an absolute law. It rules only where and when we allow it to prevail. If it were an absolute law we should be mere puppets instead of being sons of God. We should still be living in caves, hunting wild animals with crude weapons, as our ancestors did ages ago, for no one would ever have thought of improving matters. Being sons of God we should have the courage and the faith to break our bonds and claim our heritage. We all cannot be scientists, authors, or inventors, but there is some one thing that each of us can do to further the evolution of the universe, something that will uplift our fellows. If we are not sure just what this is, we can ask for guidance. This way is

open to everyone regardless of birth or fame.

When we feel the inner urge to do something new we must know, and know that we know, that the impulse to do something better and higher is a sign that the power to carry it out is there. God does not give anyone the desire to advance without providing the means for overcoming all seeming obstacles, no matter what they may be. If we put our trust in the Father, knowing that we cannot fail, we cannot help but reach the goal. Each time that one succeeds, one proves the falsity of the doctrine of determinism and helps light the way for others.

"The diver, did he dread the sharp-toothed shark,
Would seldom fetch the white pearls from the
dark."



Looking Forward

A PATIENT came to consult me about an assortment of troubles, and she incidentally supplied me with a text for our consideration, because she talked of nothing but past mistakes and old negative ideas, known or guessed at. She would pick up each one in turn, weigh it well, and wonder if that could have caused her present misery. She oozed negative thoughts, and really seemed to be far more interested in uncovering the origin of her distress than in getting well. I discovered later that she had been studying psychoanalysis, and was trying to apply the principles to herself. Her attitude reminded me of certain acquaintances who never seem able to see the blessings all around them, but who are always bemoaning the passing of the "good old times." You may know some folk like them.

What would you think of a man who went down the street with his face looking straight backward while his feet were walking forward, paying no attention to the good things ahead, but seeing them only after he had passed them by? You would doubtless say that he was cutting a ridiculous figure, and you would be right. But perhaps you are doing the same thing mentally, thinking only of the good things of years ago, or regretting the joys that you missed and the mistakes that you made. If you are

doing this sort of thing, stop it at once and turn your face forward; you may be passing right by your present blessing. Besides, you may collide with something, and that would not be very pleasant.

It is well known that the cause of all your distress lies in your mind. It is well known that many of your troubles are due to old fears, old dislikes, and other negative thoughts; and that these casual ideas may rest for many years, snugly hidden in the forgotten chambers of your mental storehouse, and secretly giving you continual trouble. But why bring those old things up to the light? Unless they are brought to the surface of the conscious mind and all negative power denied them it is better to leave them alone. Merely to hunt out those ancient negative ideas is not to get rid of them, and that should be your real endeavor. To recall the old memory without destroying its power is very detrimental, for while you are digging those things out of their hiding places you are actually concentrating upon them, just as this lady was doing, and this concentration only gives them renewed power. Any thought upon which you put your attention will become active, no matter whether it is new or old, so do not make the mistake of recalling negative experiences. The rule should be: Concentrate only upon what you desire, never upon what you wish to lose.

While this lady was talking, bringing from the depths of her mind first one negative idea, then another, and always questioning which one could

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have started her trouble, I was paying slight attention to her, for I was waiting for her to talk it out. Suddenly I seemed to hear a low voice, a voice centuries old, saying clearly, "Follow me; and leave the dead to bury their own dead." I started from my meditative state, for I realized that this was the lesson. We should let the dead thoughts, all the old memories and the frustrated hopes, remain in their graves, and follow where the Master leads. That is always onward, never backward. I interrupted the woman's flow of words and repeated the verse.

"Whatever do you mean?" she asked. "Surely, that cannot apply to me."

"Surely it applies to you," I responded. "I mean that the causes of your troubles are of no real interest to me, and they should be of none to you. Don't deliberately try to resurrect them, for if you do they will again become active. You are continually bringing them up, and they are starting the same old conditions all over again. Let them remain buried in forgetfulness while you go on to health and success. Never look in any direction but forward; that way lies your freedom. Claim your good, and forget the evil."

She looked at me in astonishment. The idea of letting go of anything was entirely new to her, but she slowly grasped it, and right there she made the start that led to her eventually finding herself. As she gave up thinking of the past, and developed the consciousness of God as the only power in her

life, all the negative conditions left her. Anyone can do the same thing. This living in the ever-present now is one of the fundamental ideas of Truth, but to many it seems hard to understand.

No matter how hard you try, you cannot live in the past, which has no real existence; but you can live in the glorious present, where you are supposed to abide. Once in a while, it is true, recollections of life fifty years ago come before me. But I do not spend my time in admiring those days. Instead, it affords me a big laugh to think of those people who worship what they call the "good old times," when we of today are so much better off than were our fathers. Such people and those who spend time in resurrecting the buried causes of their present troubles are in the same boat. They are trying to row backward against the tide of life, instead of using their oars to go swiftly ahead with the stream. How many joys they are losing!

"But," you say, "those old negative thoughts must be disposed of if we are to overcome our troubles. We have been told that we must seek them out and destroy them. What shall we do?"

"Yes, it is true that you must dispose of them in some way, but how did the Master go about this matter? We are following Him, so we should use His methods. I have searched carefully through the accounts given to us, but I cannot find the least record that He explained to any applicant for healing the cause of his trouble. Instead, He instilled the thought of faith in the healing power, spoke the

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word, and that was all; it was done. Help was the immediately important thing with Him, and it should be with all of us. If you take your ills to a good physician, and put yourself in his hands, he will not at once take up with you the subject of causes. First, he will do what he can to relieve you. After that is done he may tell you what material causes to avoid in the future; but even with him help comes first.

The easiest way to dispose of those old negative thoughts which have been ruling you is to consign them to the oblivion that is their true home. Begin now to think of the good. Fill your mind so full of thoughts of love, life, and good that there will be no room in it for anything else. Do not repress these ideas; merely exclude them by making yourself as positive as possible, for the negative cannot stay in the presence of the positive. Then those old thoughts which caused your trouble will take flight, never to bother you again, unless you bring them up yourself. They have no life except such as you give to them. They can do nothing without your permission. Yes, let the dead past bury its dead. Concentrate on the good, and you will see no evil. That is the metaphysical law of overcoming adverse conditions.

Let the dead past sleep; it can do you no good now. You made a mistake? Well, forget it and go on your way, doing the right thing now. Self-condemnation is looking backward. It is apt to lead to self-pity, which is a waste of time, and leads nowhere that you wish to go. Follow the Master's lead. He had little to say of either the past or the future,

but He spoke strongly of the present. That is where we should fix our thoughts. Keep them strictly in the present, with faith in what the future will bring when it shall become the now. To do the best with today, and have faith in the results that will show tomorrow, makes for better and better conditions. Never waste time, then, in looking backward; your work lies ahead of you, never behind you.

Let us learn a lesson from the great apostle, Paul. Hear what he says: "But one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul had sinned deeply during the early part of his life. As a strict Pharisee he had denied the Master, and had fought strenuously against the new faith, even to the point of countenancing the killing of his fellow men in order to put an end to it. Then he started for Damascus for the purpose of persecuting any followers of Jesus that he might find there. On the way he had a marvelous experience, which he has related in detail, and which changed his whole life. The Master chose him, sinner though he had been, to carry the light to the Gentiles. From persecutor to persecuted, he changed without an instant's hesitation. He obeyed the call of Spirit implicitly and cheerfully, although that course led eventually to his own death.

I have sat in a revival meeting and seen converts called to the mourners' bench to wail over their past

sins. Did Paul do anything like that? He most decidedly did not. He spent no time in mourning over his dark past. He dropped all the old ideas completely out of his consciousness, and put all his powers to work for the goal that he saw so clearly before him, the giving to the world of the good news of freedom through faith in Christ. Then he gave us the sentence I have quoted, which should be our slogan in the work of overcoming. Read it again and again, until you see the point. The past does not count, only the present is of value. What a wonderful example Paul set for us! We should do as he did: forget all the things of the past, and look only toward that perfection which we are commanded to attain. Let the dead thoughts go, and follow Him who promised that we can overcome as He overcame.

We should also carry out this idea in our dealings with others. I have no doubt that there were those among Paul's hearers who smiled incredulously and said, "What, he preach Christ! Why, I knew him when——" even after Barnabas had vouched for his sincerity. This is one of the most unkind remarks that can ever be made. Paul paid no attention. His life proves that the past can have no bearing on the present unless we hold on to it by continually looking back to it. Any person, no matter what he has done in the past, should be allowed to rise as high as possible. Forget the past mistakes of others as well as your own. Such forgetting leads to universal freedom.

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How stupid it is for a student of Truth to be

continually looking to the past! That habit only retards his advance. Keep your vision set on the goal to be reached, and forget the things that are behind you. Pay no attention to the old negative thoughts. Let them go—while you think of health, happiness, love, and abundance, here and now. Establish your faith in the power of Christ to bring your good to pass, and the evil will vanish. When you know that God is the only power in your life, those old negative thoughts will have no more influence over you. Without your having to recall them, you will be free, which is a simpler method.

As you go through life, march onward with your eyes looking forward, focused on the idea of perfection in all things. Let your aim be nothing less than this, and hold to the path. If you feel that you are slipping, think of Paul and the wonderful life that he led. Think of this word of example that he has given us, and go on. Freedom is what we want, that freedom which Jesus Christ promised us. Causes of trouble do not count. Leave the dead, negative past at rest. Follow Him, and you will reach the goal.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."



Preparing for the Future

A SHORT TIME ago a friend, who had been studying some Truth literature, gave voice to an objection that I have heard not once, but many times. It was somewhat as follows:

"When I was a young man I joined the church, and I have been fairly regular in my attendance ever since. I was taught that it is the chief duty of man to spend the present life in preparing for the future life, when he must give an account of himself, and when he will go to the blessings of heaven if he is fit. In order to do this he must acknowledge that he is a sinner, show true sorrow for the past, and atone for it. Now, this theory that you call Truth is very beautiful, but it does not accord with what I have been taught, for you pay no attention whatever to the future life, but devote all your energies to the present. How can you explain this?"

Of course every metaphysician knows the answer, or should, but you might be interested in reading what I told him. It may help you in your onward way. There is every good reason for paying close attention to the present, and still we are not neglecting the future, as some people seem to think we are doing. Furthermore, our explanation is strictly scientific, as well as in accord with the teachings of the Master. Correctly speaking, there is no past, nor is there a future. The past is only a memory of

what has taken place, and the future is only a vision of what is to come. The present instant is the only real time as far as we are concerned. Still, there is a very close relationship between these three conditions.

Why are you what you are today? Some will answer that it is because your life was predestined before birth, and that you are merely carrying out your fate. This would make man only a puppet in the hands of destiny. It would take away from him all freedom and all the glory of being himself, a son of God, which is what the Master said that man is. It would remove every stimulus to attain the heights to which man is entitled. What would be the use of a person's struggling for anything if his end were predestined? He could not change the inevitable. He who knew all the mystery of life called upon us to choose our way and to follow Him. Freedom of choice is man's great privilege, which he frequently misuses.

Others will tell you that your condition today is due to heredity and environment, and that these things are what make every man a success or a failure, and that they determine every detail of your habits and disposition. Unfortunately too many who should see Truth believe and teach these doctrines. If they were right, man would indeed be in a helpless condition, merely a slave to things, instead of being their master. Yet we are told that man is to have dominion over everything. The fact that some of the greatest men who have ever lived have

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overcome poverty, ignorance, and physical handicaps shows the falsity of these ideas regarding heredity.

You are not what you are today because of predestination, nor are you the victim of circumstances or conditions. Metaphysical reasoning shows that there is quite a different cause for your present condition, and scientific investigation bears this out. We know that every thought held in mind, every idea continually expressed, must manifest itself in some way in the thinker's body or his affairs. If you are sick today it is because you have held thoughts of imperfection at some time in the past. If you are suffering lack today, you have held thoughts of lack in the past. If you are in trouble today, you have harbored inharmonious thoughts. These ideas are now working themselves out in you or in your affairs.

You may be surprised to know how far back the cause lies, but investigation has proved that failure today may be the result of negative ideas held during childhood, which have sunk into the subconscious mind and have become the ruling force of your life. It may go farther back. The mind of the child is very susceptible to suggestion. Thoughts carried by the mother during the prenatal period may become subconsciously active in the child before birth, and may rule him when he becomes an adult. This would account for a great part of the so-called heredity of which you hear so much.

Perhaps you last week, or yesterday, expressed a strong like or dislike that is now expressing itself

in you. These are facts, and they show that your present condition is the outworking of ideas that you have held in the past. If these ideas have been ideas of subjection to circumstances and conditions, you are the product of these things; but if you have held ideas of freedom and power you have risen above these limitations. In every case we can trace the cause of health or of sickness, of success or of failure, to thoughts held in the past. The work of Freud and of others has proved this.

I know of a man who was born and reared in very poor circumstances. His family was almost poverty-stricken, never being more than one jump ahead of sheer want. At an early age he was compelled to go to work at anything that he could get. Today, fifty years later, he is the owner of a good business, and is worth considerable money. He is not the only one who has done this. Some will say that it was his fate to succeed. It was, in a way, but his fate was of his own making. When a boy he determined that he would not live as his family had lived in the past; he would have some of the good things of life. He made this his aim, consciously and subconsciously, and it guided him out of conditions to which others remained bound. Instead of allowing adverse conditions to enter his consciousness and become a part of him, he rose above them. His present life is the result of his boyhood ideal coupled with the faith that he could attain it.

So we see that the present and the past are closely linked. In fact, the present is directly the result of

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the past, although the latter has now no existence. Since this is so, it is reasonable and scientific to say that the future, when it becomes the present, will be the result of today. This is a logical conclusion. The past that caused your present condition was once the present. You thought along certain lines then, and the result is that you are affected now by conditions corresponding to those thoughts, consequently the thoughts of today will bear fruit at some future time. We heal metaphysically by changing the line of thought in the present, and we watch it work out for better in the future—tomorrow or next week.

Since each day of this life is making the conditions of the next day, or of some other future day, we can only conclude that we are creating our next existence right here and now. The heaven or hell that we make for ourselves here will go right with us wherever we go. Whether we go to an existence in some other plane, or reincarnation is the rule, matters not at all for our present consideration. It is not particularly the place that we are making, but the conditions that will surround us there, that we are interested in. As far as the place is concerned, we have nothing to say; that is in God's keeping. We know that He is good, so why worry? Leave that to Him, and let us make the present what it should be.

Considering that the things that you thought and the ideas that you held in childhood have made you what you are today, it is reasonable that what you are thinking and doing, as well as the ideals you are

now holding, are preparing your circumstances of perhaps a thousand years hence, as we reckon time. It is possible that your faith or your lack of it, in a previous life, has helped to bring you where you now are. Prepare for the future, yes, but not by spending time in thinking about it, nor by calling yourself a miserable sinner. That is idle. It is only by developing perfection in the present that a perfect future can be assured.

Preparing for the future? Bless you, you are doing this every minute, whether you will to do so or not. Tomorrow will be the result of today, and so it will be forever. There is no escaping this: our scientific investigations of the last few years point in this direction. Hard as it may seem, your future is in your own hands, for it will be of your own making. Salvation must be here and now. When the Master said, "The kingdom of heaven is at hand," He meant just what He said. It is waiting for us to enter it now. Put this off to a future existence and you will find yourself finally obliged to do what you might just as well do now. If you are seeking salvation you must show yourself worthy of being saved, but it must be done now.

We, as metaphysicians, forget the past, for it is but a dream, and we do not spend time delving into the future, for it does not exist. But we know that every step forward is creating more happiness and more good for us when that time does become the present. To dream of a blissful future without doing something to make it a reality is just as use-

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less as continually to dream over the past. It is to try to live in a nonexistent state, and leads nowhere. This is daydreaming. The truly successful do not dream; they visualize things as though they existed now, and work toward the goal that they have set. This is working in the present to develop a future.

Every thought of Truth that you think in the present is laying up a treasure of happiness for tomorrow, next year, or your next life. If you go from this existence there is but one thing that you can take with you—the consciousness that you have created here. It is this that will determine your future state. If you have a consciousness of good, the future will be good. This cannot fail, so “lay up for yourselves treasures in heaven,” the consciousness made up of thoughts of good, and you will not need to fear the future.

When man overcomes completely he will not pass from life to life; we have the Master’s word for that, and it seems logical. We are told that we shall be perfect, as our Father in heaven is perfect. That is our end and aim. If a man does not accomplish this here there must be further opportunities, either here or somewhere else, otherwise the command would be empty. If a man has made great headway in his overcoming, the consciousness of Truth that he has created will put him farther on the road in his next life, giving him the chance of attaining the goal. This consciousness is the result of your thoughts, so once again I say that, with every word, either thought or spoken, you are building your future.

Now is the only time in which you can accomplish anything. You cannot sit here and do something in the future; but you can start something now and see it come to fruition in the future. If you failed to plant the seed now you would have no crop to gather a few months from now. If you want your future to be better than the present you must plant your seed thoughts now, and watch them grow, giving them attention that they do not dry out. Paul insisted on this "now." After quoting the promise in Isaiah he says, "Behold, now *is* the accepted time; behold, now *is* the day of salvation." Paul meant just what we are considering, the building of your future by making the most of this day. Find your salvation now, and you will always have it.

Several months ago I was conversing with a minister who was asking some questions concerning the belief of Unity regarding the future. I explained it somewhat as I have given it to you. At the end he thought a minute, then said:

"I believe that you are right. I have always had a sneaking thought that if there is a real salvation it must begin here."

Many of us who have been for years seeking to find the way have finally come to this conclusion, and, forgetting the past with all its mistakes, we are keeping our mind intent on finding "the kingdom" here and now, knowing that we are creating our own future in so doing. If you will remember, John saw the New Jerusalem, not located in some distant sphere, but coming down from heaven to the

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earth, and a voice told him that God would dwell with men. This indicates that if we would find that place of bliss we must do so right here. We must not put it off to the future. Create the consciousness of heaven now, and you will abide in it forever. Fail to do this, and you will keep on waiting. You are creating your own future now. Make it what you desire, for it is in your own hands.

“I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answered, ‘I Myself am Heav’n and Hell.’ ”



Seek Ye First the Kingdom

BECAUSE MAN is eternally looking for better things, we have each been seeking in devious ways to find our own good; while all the time we have had right before us directions that would have led us to the very highest and best that we could imagine, to the ultimate satisfaction of every real desire. The Master told us in very plain language, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (A. V.) You will observe that He set no limit to what shall be added.

Was this merely a beautiful thought which He voiced to please His hungry listeners, or was it the terse statement of a great truth? We who are followers of Jesus should naturally accept it in the latter sense, as a definite direction for our guidance in satisfying the deep longing we feel for the things that we seem to lack; and we should obey the injunction. But we have felt that the directions are indefinite. How to find this place and just what is meant by "his righteousness" have been moot questions ever since Jesus gave this commandment, and many interpretations have been placed upon His words.

We have been frequently told that this statement applies only to the life to come, where we shall have the good things that we have failed to find

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here, provided that we live good, religious lives now; but the context makes it plain that the words apply to this present existence, to the eternal now. We are instructed not to be anxious about the things that we need every day—food, clothing, and so on—but to find this realm, whereupon the things will come of themselves. This is the simple reading of the whole passage. If we believe that He meant what He said, we must seek this kingdom and seek it wholeheartedly.

A kingdom is a state in which a king resides and over which he reigns. If he lives in one country while ruling another, we can scarcely say that the latter is his kingdom. We may call it a colony, or a province, or even a part of the realm; but the real kingdom is the locality of his immediate presence. If you should seek him it would be to this place that you would go. We have believed that the kingdom of God is away off somewhere, and that we cannot find it while we live here. This is not the case. God is omnipresent; therefore His kingdom is everywhere, just as He is in every place, although we do not see Him. He does not rule us through intermediaries of any kind. There is a definite part of this realm which intimately concerns you and your affairs. This is the place you are to seek.

When a man starts out with the purpose of finding a town or a mountain in a strange land, he looks up information concerning the roads he should travel and the general character of the country. He reads guidebooks and tries to get all possible in-

formation from someone who is at least partially acquainted with the place. If he can do so, he asks one who has been there to outline the way for him. He would expect no real help from those who know as little about the matter as he, and neither would he pay any attention to what they said; for guesswork would be of no value.

It is curious that we should accept misinformation concerning the kingdom of God as true knowledge; that we should rely on the opinions of others, when we can each get real, direct help in this matter. The fact is that we have a most remarkable guidebook which tells us all about this kingdom, and how to reach it; but only a few have grasped its true import, although this seems very plain and simple. That is because the meaning of its directions comes very slowly, and to understand them requires thought. The mass of erroneous ideas with which we have been burdened is a hindrance. The very simplicity of the idea of the kingdom bothers us, for we seem to expect something complex. We also have a true Guide, one who tells us that if we will follow Him we shall find this kingdom; and He has promised another helper who will teach us all things. With all this help, certainly we should not go wrong in our seeking.

If we turn to our guidebook and read carefully, we find that the One who was well acquainted with the kingdom of God located it in a very exact way. He said, "The kingdom of God is within you." Well, if it is within you, and within me, that certainly

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brings it right into the present time and narrows our field of exploration. No anatomical study has ever located this inner kingdom. Hence it must be in the invisible portion of man; that is, in the soul or true individual. God is always present there; it is impossible to get away from Him; therefore we need only realize His presence. If we look within ourselves, there He is; that is His realm. But to reap its benefits, you must feel His presence as a reality. That is the very point. You must find Him within you, in your soul, and must extend this kingdom to include your mental nature. This means that you, must establish yourself in the consciousness of His presence. When you do this you will have found the kingdom, and will have become one of its citizens. For your immediate concern, then, the consciousness of the presence of God is His kingdom, and it is in this kingdom that we should live.

A consciousness of anything is a mental awareness of it, a deep feeling that it is true, or an inner sensation of contact with it. The state is entirely a mental one and does not depend upon any position of the body, or upon any ceremonies. A consciousness seldom comes suddenly; we usually arrive at it by orderly steps, after due mental preparation. A consciousness begins as an idea that is implanted in the mind just as a seed is planted in the ground. Thoughts are then directed toward this idea and concentrated upon it, thus nourishing it as the rains supply food to the growing plant. The idea draws these thoughts to itself, expanding continu-

ally until it fills the mind and becomes a mental state that governs all thinking. This is the parable of the mustard seed that grew to be a tree large enough for the birds to roost in.

Implant in your mind the idea that God is always with you; that it is He who is working through you, no matter what you may be doing. Then concentrate your thoughts upon this idea, refer to it as a fact in all that you think or do, and you will find it growing until you will feel, as a great truth, that He is actually right with you. You will then be in the full consciousness, the kingdom of God. This is the realm of all good. When you establish yourself in this consciousness you become aware that the source of all good is within you, just where the Master told us that it is. God is our supply of everything, health, happiness, abundance, and love. These are all in that inner kingdom, waiting to be brought forth. You must become conscious of God as All-Good right within you before you can demonstrate these things in the outer.

But wait. There is one more condition to be met before these things will manifest themselves. We are told also to seek "his righteousness." This needs some explanation, for it has been interpreted in many ways. Some say that it signifies right living, and that this means living according to certain rules and regulations that they claim are laid down for us, particularly in that portion of Scripture called "the law." But those who have followed this way have failed to demonstrate the results that should

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come from such efforts if this is true. The Master said that unless our righteousness exceeded that of the Pharisees we should not find the kingdom, and the Pharisees prided themselves on living according to the letter of the law. Clearly His righteousness is none of these things. Careful study will show it to be something far deeper, something more vital than any outward show. His righteousness is a thing of the heart.

Now our Guidebook explains the meaning very clearly, but it has been overlooked all down the centuries. In Genesis we read that God made a certain promise to Abraham, a promise that would seem to have been absolutely impossible of fulfillment, because of the advanced ages of Abraham and of his wife. But Abraham did not for an instant doubt that the thing promised would come to pass. He had such faith in the power of God that he did not question the promise. The account says, "And he [Abraham] believed in Jehovah; and he reckoned it to him for righteousness." Paul refers to this passage in his Epistle to the Romans and also in his Epistle to the Galatians. James also refers to it. Abraham's righteousness did not arise from his living according to the Mosaic law, for that law did not come into existence until 430 years later; rather, it was the result of faith alone. This fact has deep meaning for us.

"Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also." If faith in God was counted as righteousness in

Abraham, it will be so counted in you and in me, just as Paul says; hence you must not only establish yourself in the consciousness of God's presence, but put your faith in Him as the source of all good. Faith in God as omnipotence, faith that He is providing for you and guiding you now, and faith that He cannot fail, make one righteous. This gives us the meaning of "his righteousness" as faith, but I think we may make an addition.

God appeared to Solomon in a dream, and offered him his choice of gifts, making no reservation. Solomon chose wisdom, that he might rule the people well, and God added to this certain things for which the king had not asked: long life and riches. King Solomon had faith in God, and he asked for that which he felt would be of greatest use to him. We may gather from this that wisdom is a phase of righteousness. Wisdom should accompany faith and strengthen it, for understanding faith is what really accomplishes things.

We can now read this passage simply and intelligently. Establish yourself in the consciousness of the presence of God, have absolute faith in Him as the source of all good, and let His wisdom guide you in all that you do; and all things will come to you. In this condition you will become a magnet for everything that you desire. Is not this clear and plain? If you establish yourself in this consciousness of His presence, and if you trust Him, He will manifest Himself through you as all the good that you can imagine. Have such faith in Him that you

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feel Him working through you and helping you at all times; then you never need worry. You can refer everything to the Father within you, just as Jesus did, knowing that He is hearing you and caring for you.

Someone has said that finding the kingdom of God is discovering the realm of all power within you. This is another way of saying the same thing, for to gain a consciousness of God's presence is to become aware of inner power to accomplish whatever one may need to do. God is power, all power, the only power; therefore when you find Him and bring Him forward in you, you are bringing forth the power which you, His child, have the privilege of using. To fill yourself with God is to fill yourself with such power that your decree will be unfailingly established, if only you have faith in it.

Righteousness has been defined by some as the right use of things. When you find this kingdom and fulfill the other condition, you will always live and act in the right way, and you will make right use of everything. The inner righteousness will show itself in the outer, but you will need no man-made rules of conduct to guide you; for you will be led by the wise Power within you. You will live and work as the Spirit directs: and that is the best way, that is showing true righteousness, "the righteousness of faith," as Paul puts it.

Let your consciousness of His presence expand until it includes everything. Having established it mentally, let it include the physical body. God is

present everywhere; consequently He is present in every cell. Realize this, and He will manifest Himself as perfection in every part of you. There can be no sickness where God is present as health. Let this consciousness fill the body and all disease will vanish before it. The consciousness of His presence is the knowledge that strength and vitality are filling you.

Fill all your affairs with the consciousness of His presence. Let Him have full charge, knowing that He is arranging all things for the best. Do not worry. Why should you be anxious? God has everything, He is everything, and He is right with you every instant. Trust Him absolutely; thus you will demonstrate "his righteousness," and He will take care of you.

"Trust in Jehovah, and do good; —

Dwell in the land, and feed on *his* faithfulness." David gave us the thought of omnipresence in this psalm which has helped many people to find their good, for to be conscious of the presence of God is to know that supply can never fail.

Does prayer work? I ask only that you try it faithfully, when you will see for yourself. One of my closest friends is a Mohammedan, a native of Afghanistan, from whom I have learned many things. He has the most marvelous consciousness of this powerful Presence that it has been my privilege to observe. To him God is a real being, with whom he is always in close contact. He has rarely been ill in his life, and he has been in many different kinds

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of business, succeeding wonderfully in every one. He says that he does not do these things of himself, but that God is working through him. I asked him how he approached God, and he replied:

"When I want to know anything, or when I need anything, I talk to Him just as I am talking to you, and He always answers in some way. He has never failed me."

When you are conscious of this wonderful Presence, you do speak to Him as to another person, knowing that He is always listening, and is always ready to help, since He is love. You feel such a certainty of good right with you that you do not hesitate to relax and pray, "Thy will be done," for you know that His will is always good. Make the start and establish this kingdom. Take this idea, "I am always conscious of the presence of God." Plant this idea in your mind, and direct your thoughts to it. It will grow rapidly, and your thoughts will bring back a rich return from that invisible kingdom within you.

When David wrote,

"I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread,"

he must have referred to those who had found this kingdom, and who had kept their faith in God as their supply. During recent months I have met many people who have lost a great deal, and who have undergone many privations, but who have kept their faith. These people have acknowledged that in some

way their needs have been met, sometimes in a most unexpected manner. One lady to whom I recommended the reading of the 37th Psalm, said of this verse: "It is true. My faith has carried me through when everything else has failed. In all my troubles I have been provided with lodging and food without fail, and I thank God for that."

Find this kingdom, put your faith in God, and you need never be anxious, for He cannot fail. I know.

I am ever conscious of the presence of God, guiding me in all things, filling me with all good. I put my faith in the power of this Presence, and I leave myself and all my affairs to His care. His will is done.

Speaking of Colds

IT WAS on a Friday morning that I awoke to find myself in a very uncomfortable condition. When I tried to speak I found that my voice was little more than a squeak. Between efforts a hard, rasping cough shook me. It was with anything but pleasure that I realized that here were all the appearances of a violent cold affecting the nose and bronchial tubes.

As if to make me feel worse about the matter a voice from within reminded me that I was expected to talk to a class of Truth students at 10:30 that morning, and to address another group in the evening. The prospect of being able to make myself understood, or to impress my hearers with what I had to say, seemed hopeless. I could not appear before them in that condition. What to do?

Let us look backward. Only a few years ago I would have at once canceled both talks. I would have remained bundled up in bed until noon. Then I would have dressed warmly, adding a muffler and a heavy overcoat with the collar turned up to my ears. Thus attired, I would have attended to a portion of my work, sidestepped the rest, and returned home as early as possible to sit over the fire until bedtime, nursing the cold. That is just what I should have done—nursed the cold—and it would have grown under my tender care until I should have considered

myself lucky to be rid of it in a week or ten days. But no more of that foolishness for me!

We are told that, if we know Truth, this knowledge will set us free from all bondage. This applies to everything. The child who learns the truth regarding a shadow is no longer frightened by it. So let us learn the facts regarding colds, and be free from their influence. And this knowledge may help to free us from some other things to which we seem to be in bondage. It is really very simple, this truth.

Nursing a cold seems to be a real pleasure to many people. If it were not, why do they spend so much time doing it? And this reminds me of a scene that I looked in upon one evening many years ago, professionally. I found a man sitting before an air-tight stove in which a huge fire was roaring, his feet in a pail of hot water and mustard. His dressing gown was closed tightly up to his neck, which was swathed in a flannel bandage. Under this ornament I found a thin slice of salt pork. A towel was draped picturesquely around his head, and he was sipping hot lemonade between sneezes and coughs. Every door and window in the room was tightly shut, while the air was redolent with the fumes of camphor coming from a pan of hot water on the stove. His face bore a hopeless expression as he asked me plaintively what else he had better do!

What a picture he made. It was all that I could do to restrain a laugh when I looked at him. He had been nursing a simple, little cold for two days, and the youngster had grown so vigorously under his

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care that he had become alarmed and had called for help. Even in those days this manner of treatment did not appeal to me. It seemed so ridiculous for a big, strong man to give in so easily. By means of an ancient joke I got the semblance of a smile out of him; then I sent him to bed, with orders to remove all the decorations, to cover up warmly, and to leave the windows open so that a little fresh air might reach his lungs. He also received a good dose of reassurance, and the next day found him decidedly better.

Do you remember how, when we were children, if we happened to sneeze just once, our dear grandmothers would say when we went out of doors, "Now wrap up warm and keep your coat buttoned. You must take care of that cold"? Well, we took good care of it. Indeed, it seemed that we could never get rid of it, such good care did we give it. Just think of the barrels upon barrels of flaxseed tea, camomile tea, and so on that have been poured into unoffending little stomachs! Recall the tons of mustard plasters and goose grease that have been applied to shrinking little chests in the effort to conquer colds! We suffered, but we recovered in spite of these things, thanks to the reparative power within us. Many years ago I discovered what anybody ought to be able to see, that, while all these procedures are good for the cold, very good indeed, they do not give any real help to the sufferer, so I rebelled and stopped nursing colds. I also discovered some other things regarding these ailments.

What is a cold? It is a bacterial invasion of the mucous membrane of the air passages. The swelling of the tissues in the nose is nature's way of preventing further penetration, and the profuse discharge is an effort on the part of the cells to wash the invaders away. These are only signs of trouble and require no treatment. One's trying to "dry up a cold" may have disastrous consequences, but that is what most people do, which is beginning at the wrong end. We must go deeper than the mere symptoms and appearances. We must go after the cause.

Like all infections, a cold can only affect us if we have allowed our resistance to drop. Perhaps we have been worrying over something. Perhaps we have been gloomy in our outlook. Depressing thoughts lower the vitality and resistance of the body, while cheerful thoughts raise both. I have frequently observed that optimistic, happy people are less troubled with colds and other infections than those who carry an air of gloom wherever they go. If we can bring up our resistance again the cold will soon disappear, for the leucocytes, our little warriors provided by the Father, will attend to the invading germs if we give them a chance. Sunshine and fresh air are of great help toward this end, but joy, and faith in the inner power, are the main boosters of resistance. So let us cultivate joy, and keep our faith keyed up, if we wish to be well.

We are subject to colds because we have a fear of them, and for no other reason. But why should we have this dread? Turn back in thought to child-

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hood again. "Willie, put on your rubbers. If you get your feet wet you'll catch your death o' cold. Mary, don't sit in that draft. I don't want you sneezing all around the place." Then, when the weather became a little chilly, "Put on your nice flannels. You'll catch cold if you don't." Do you see? There was the start of the trouble from which some of us suffer today. These gentle suggestions, frequently planted in our minds, sank deeper and deeper to become subconscious fears, and we are having trouble in getting rid of them, that is all. Getting the feet wet, or sitting in a draft, is perfectly harmless if we have no fear of a bad result, and if we are up to par in other ways. I have proved this by actual test.

Some people find it difficult to break the old habit of thought. We were taught that drafts would give us colds. This is not true, but nine people out of ten will move if they feel the slightest breeze across the neck. They may even begin to sneeze as the buried fear creeps out. Since we know that it is only a fear, how much better it is to deny that it has any power, and to laugh at it. If we do this it will disappear.

The younger generation are dressing today in a manner that would have filled our elders with fears of pneumonia, and the young folks do not suffer from it. They are healthier than their parents were at the same age. My little daughter's clothes, or rather lack of them, would have given my dear mother a terrible shock. But Molly and all the children in the neighborhood are remarkably free

from colds. They have built up their natural resistance and they are free from these subconscious fears. As we older ones begin to cast off our fears and to dress sensibly we find that the continual dread of colds was only a bugaboo. It is a silly fear which we should throw off as quickly as possible.

The human body needs sunlight and air, and the more it gets the better. This has been well proved at some of the larger sanitariums. Air and sunlight are life to us as well as to all living things. Too much bundling up, particularly when the weather is not really cold, makes the skin sensitive to changes in temperature. Living in close, overheated rooms does the same thing. Then we react uncomfortably to the slightest chill; the subconscious fear of a cold, planted during childhood, comes to the surface, and we surrender. Yes, we, the highest manifestations of the one intelligence, give in to a few bacteria, which are among the very lowest forms of life. Our behavior is really laughable. We allow our subconscious selves to rule us, instead of asserting our mastery as the Father intended. This is the mistake for which we suffer, and we have no one to blame but ourselves.

While these thoughts were running through my head it was still Friday morning, and I was face to face with the appearance of a cold, and the necessity of speaking in an understandable manner. I realized that I must prove my faith or take a back seat. I decided not to nurse this cold; I had done enough of that in the past. It must not grow. I did

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not want it, had not consciously invited it, but there it was, an unwelcome visitor from my subconscious region. I decided that I would not surrender, that I would be the master.

I do not know what you would do in such a situation, but I do know what you should do. You should claim your unity with the one life, claim it until you feel the life thrilling through you. Then you should declare that the intelligence in you is superior to that of any microbe, and that these things cannot have power over you, who are an expression of the one life. I did this. I made these declarations firmly and faithfully until I felt that I had control of affairs. Then I dressed as usual, ate a good breakfast, and went about my business, repeating these claims whenever the cold tried to intrude. Putting warm food into the stomach helps to equalize the circulation, and it gives the system added energy with which to drive out the invaders.

Did it work? Well, at 10:30 I spoke to my class with very little effort, and at the evening meeting I gave the talk from which I have abbreviated this article. So you may judge of the efficacy of my method for yourselves.

We are each an expression of the one intelligence, the highest expression, and we must not allow ourselves to be ruled by anything having such a low degree of life as a microbe. We were given dominion over all things, and we must maintain it. It is not glorifying the Father to allow any but Him to have power over us. We must not be back-

ward in claiming our birthright or dominion over everything. It is only he who is firm and strong that wins out. We must deny that subconsciously feared drafts, wet feet, and colds can affect us in any way. When we deny their power they will not harm us.

Since we have learned the truth about colds, let ~~us~~ us know that they cannot affect us. Let us know that the highest expressions of the one life cannot be ruled by the lower forms of life. When we know these things fully, colds cannot trouble us. The same rules apply to all infective conditions, so this knowledge, if we apply it fearlessly, will free us from all bacterial diseases.

The Doctor Talks on Healing

THE STATEMENT has frequently been made that all healing comes from within. This is absolutely true. External applications or appliances, or drugs taken internally, may relieve, but they do not heal. The true healing comes from within the body.

Let us consider the case of a broken bone. The surgeon does not heal the fracture. He puts the fragments into the best possible position for recovery, arranges supports to hold them there, attends to the comfort of the patient, and waits for the healing to take place. Experience has taught him that this requires a certain length of time, so he sees that the bones are kept in place, and that the patient is properly tended, knowing that at the end of this time, the ends will have reunited, unless there has been something to interfere.

Healing is due to a natural power inherent in all living things. If an organism be injured or indisposed, its tendency is toward recovery. This tendency is known as the healing power of nature. It is a power given by the Father to His creatures. If it were not for this divine provision all life would have disappeared from the earth ages ago. This fact has been recognized by some of our medical men, who declare that disease is self-limited; that if a patient's strength can be maintained, he will recover.

This power is manifested also in another way, which we know as resistance to disease. When a person's condition is such that without harm he can undergo exposure which might make another ill, we say that he has a high resistance. When the resistance is said to be low, he may be upset by very little disturbance or exposure. So this healing power tends not only to heal the ills of the body, but also to prevent them.

The physician of today knows these things, and, in his treatment of his patients, he uses medicines only to meet certain conditions, to control certain symptoms, not with any idea that they will cure the patient.

Physicians say that tuberculosis is an organic disease. What is its treatment today at the best sanitariums? Complete rest until the temperature remains normal, fresh air, sunshine, and plenty of good food. Drugs are usually used only to meet emergencies. Nature is relied upon to do the curing, the physician seeing to it that the patient gives nature a chance. By these means the patient's resistance is raised to the point where the infection is thrown off. The great number of cures obtained speaks for the activity of the inner healing power.

The tendency to resist disease is shown in all illness; that is, the patient shows progress toward recovery if his resistance be high or if his power of resistance can be raised. Hence the modern physician builds the strength of his patient and looks after his morale, for it is now recognized that the state of

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the mind of the patient plays a part in his recovery.

It is only comparatively recently that the patient's mental attitude has been given proper attention. We now know that the patient's fear or worry over the possible outcome of an illness may delay or prevent healing by still further depressing his vital forces, which are already at a low point. Faith in the probability of recovery and freedom from worry hasten recovery by giving the healing power full sway. The will to be well is half the battle; there is no more unsatisfactory patient than one who has no desire to recover, or who is full of the fear that he cannot recover.

Since these things are true, it would seem reasonable to expect healing to be accomplished by spiritual or metaphysical means. This form of healing has been derided, and even denied, by many who did not care to investigate. If we look into the matter we are forced to the conclusion that spiritual healing, even of organic conditions, is an indisputable fact.

Healing by faith has been known for ages. It has been practiced in connection with nearly every religion that recognizes the existence of a supreme power. Cures surely must have been obtained in some cases, or the method would have been abandoned long ago. We find records of such healings in both the Old Testament and in the New Testament, and in many other scriptures, ancient and modern. In the Chandogya Upanishad, one of the oldest of metaphysical works, we read: "Mahidasa Aitareya, who knew this [Truth], said to a disease,

'Why do you afflict me, as I shall not die from you?' He lived one hundred and sixteen years."

In our own time certain shrines and relics have been credited with healing power, notably among them the shrine at Lourdes. Surely some cures must have occurred at these places, or their reputations would have vanished long ago; besides, the records show that there have been actual healings of organic diseases.

We do not need to travel to foreign shrines to get evidence of the fact of spiritual healing. We have many practitioners of different schools of metaphysical healing scattered over this country. Many of them have been doing this work for years, and again we may say that some of them must have been successful in at least a number of cases or they would have no following. So, if we choose to investigate impartially we shall be able to find the material at our very doors.

It has been my privilege to witness some cases of temporary relief and some of permanent relief of organic troubles, and to be able to investigate them. Some persons who acknowledge the truth of occasional mental healing explain it as a form of autohypnosis. There has been nothing of this in the healings that I have witnessed, and I doubt whether autohypnosis alone ever obtained a lasting healing. I have seen autosuggestion tried without producing anything more than a temporary improvement. Out of a large number of cases I shall give three in which there was no doubt as to the exact condition of the

patient before healing, or as to the fact of the healing.

A little over a year ago I saw a patient, a young woman, who had an inflammatory condition of the abdomen. It was a clear picture of an infected urachus. An operation was advised at once, but the patient desired to consult a certain practitioner of spiritual healing. A compromise was made. It was decided that she should consult the healer and that I should watch the case. She agreed to permit an operation if the trouble got worse, or if it failed to improve within a reasonable time.

The practitioner—a quiet, sincere woman—took charge of the case that evening. In the morning the patient reported that she had enjoyed a good night's rest and said that she felt better. The second day the fever and nausea were gone. On the fourth day she was up and around the house, free from all discomfort. At the end of a week she was taking a twenty-minute car ride to the practitioner's office for treatment. The swelling was gone at this time, but there was still a little tenderness on pressure. In another week the tenderness on pressure had vanished, and she was well.

No process of autohypnosis was used. In fact, the healer made but two visits to the patient's home, doing the rest of the work by absent treatment until the patient was well enough to go to the practitioner's office.

At another time I examined a girl upon whom I had operated for recurrent mastoiditis. At the

time of my examination she was showing definite signs of another attack. She also wished to have the help of a practitioner of spiritual healing and an agreement similar to that made with the other patient was made with her. Absent treatments stopped her trouble in two days. To one who had never seen anything of the kind before, the rapidity with which the inflammation disappeared would have seemed almost like a piece of magic.

A third case is that of a woman who had carried a bad heart for many years. About a year ago she experienced an acute attack, accompanied by pain, nausea, and bloating caused by gas. Her daughter telephoned to a practitioner of spiritual healing and explained the trouble to her. The reply was that an immediate treatment would be given. In ten minutes the trouble was gone, and there has been no serious recurrence since.

These three are not the only cases of spiritual healing that I have seen, but they are outstanding because in none of them was it necessary to take the patient's word that something was wrong. There was a clearly demonstrable subnormal or abnormal condition in each case, and the healing was shown just as clearly. I have seen many minor troubles, such as neuritis, indigestion, and headache, relieved rapidly. Several times on my cases I have had the assistance of practitioners of spiritual healing. In every case the patient has made a better and a quicker recovery than the average case. The freedom from fear and worry and the mental calmness were results

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worth having, even if the work had gone no farther.

Spiritual healing is, then, a fact. When we analyze it, we find that it is strictly in accordance with natural laws. As I said at the beginning, all true healing comes from within. Each one of us has within himself the natural power to make himself well and to remain well. This power is in the subconscious mind. This is a nonreasoning power that seems to act either entirely automatically, as in its normal duties of keeping the involuntary processes of the body in operation, or on suggestions given to it. It will build into the body the results of any suggestions made to it, whether for good or for evil.

Most of the ills that afflict mankind are the results of past suggestions to the subconscious mind, repeated so often that they have become subconscious habits of thought. Of course we did not give these suggestions to the subconscious mind knowingly or intentionally, but the line of thought of those around us became impressed upon it; or the subconscious mind was impressed by our manner of living, or our point of view sank into it deeply, without our knowledge. What we call negative thoughts—envy, jealousy, fear, hatred, anger—all produce an effect on the subconscious mind that the latter tries to reproduce faithfully in the body.

Since we know this, the seemingly logical thing to do would be to reverse the process, and to impress this almost too willing servant with positive, constructive thought—thoughts of love, hope, faith, kindness. Give the subconscious mind a chance to

build for good instead of allowing it to destroy; for destroy it will—even life itself if it is allowed to go on in the wrong way. This reversing process can be carried out; it is the basis of pure mental, or psychic, healing. It is successful to a certain degree, but we can go still farther.

In mental healing, suggestions are impressed on the subconscious mind through the conscious mind exclusively, but there is a still higher power in each of us. There is the superconscious mind, the spark of the divine in each, the Christ within us. We should not overlook this power. The superconscious mind builds only for good, and it has the whole force of the supreme power behind it. The subconscious mind works under the direction of the superconscious mind, just as it does under the orders of the conscious mind. Why not call in the aid of this higher power and turn the work over to it? When this is done seeming miracles happen. This is the true basis of spiritual healing.

The connection between the superconscious and the subconscious is made by meditation and prayer, not the old-fashioned, begging kind, but the fervent request for help, coupled with the faith that aid is being received. At the same time it is necessary to stop trying to control affairs consciously. If this is done the subconscious mind will follow the directions of the superconscious mind and will build up, undoing the bad work of the past.

This highest mind—the superconscious mind—is all-powerful. When it takes hold, its impressions

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on the subconscious mind are so powerful that good results follow quickly. If we develop sufficient faith in the Christ in us and give Him full opportunity to work, there is no reason why instantaneous cures should not take place.



The Lesson of the Seed

CONSIDER A SEED. A grain of wheat is thrown into the ground. From it there grows a tall stem surrounded by leaves. At the top appear spikes or ears containing many grains just like the original, each of which is capable of bringing forth still other plants of the same kind. So life continues to express itself, although the original seed has entirely disappeared. Does this seem miraculous? It is an everyday occurrence. In all development, the form that we term a seed vanishes so that the life within it may continue.

Look at an acorn. It is a much larger seed than a grain of wheat, and seems to be entirely different; but the resemblance is close. First there is the outer protective shell, thicker and harder than that of the wheat kernel. Then there is the mass of nutritive material in which is imbedded the tiny germ cell, scarcely larger than that of the wheat, but containing within itself the same power, the force that we call life.

This acorn falls on good ground and is buried. Under the influence of moisture and warmth, the life in the germ cell awakes and growth begins. The material stored in the acorn furnishes the first food. The germ cell uses this, growing larger day by day, through an increase of cells, and finally bursting the protective shell. It sends rootlets down-

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ward into the earth in search of water and certain mineral salts. It also sends a shoot upward, which finally appears through the surface of the ground as a tiny stem supporting a few little leaves. It is seeking something in the air; and these leaves are the lungs through which it inhales the gas it needs, carbon dioxide, and exhales oxygen. It also wants the radiations of energy found in the sun's light, and it is through the leaves that it absorbs these vibrations.

From this point, the plant carries on, within its cells, chemical processes that no man has ever been able to duplicate. It takes the carbon dioxide inhaled through its leaves and the water drawn in through its roots and makes from them cellulose, which is the woody structure of the tree. Carbon dioxide and water are special forms of substance. The life in the tree knows how to combine these into the new forms of substance that it desires to use.

Thus growth continues, and the mighty oak comes into being from the tiny germ cell in the acorn, though the latter has long since disappeared. The casing, the seed, passes out of existence that the life may be free. An organism cannot do this voluntarily, but the life within knows how and can do it all. The life in you, too, was first manifested as a tiny cell. By a process quite similar to that used by the cell in the acorn, it developed into a man or a woman, through whom, in turn, it is trying to express itself still further.

As I said, no human being or other organism

could do this by its innate will power, but there is something within that did it. We are at times aware of the presence of this power, and we wonder at it. But it is no miracle. It is God working in and through us for some end. And there is something that we should know. Life builds the body without our conscious help, just as it builds the wheat stalk or the oak tree. And it never makes a mistake. It never brings forth wheat where there should be acorns, or acorns where there should be wheat. We should know that life can be trusted. Remember this little point, and stop trying to rearrange matters to suit your personal ideas. It cannot be done, and the attempt leads to trouble. Trust to the life within you to express itself perfectly.

As you look at a great oak tree, you know that you cannot put it back into the acorn from which it grew, even if the latter could be found. Yet it existed there. Yes, the great tree in all its completeness and grandeur was in the germ cell, but not in the material form. It was present as an idea. The life in that particular cell developed this idea, used it as a pattern, and is now expressing it as the tree in which it persists. You were in the germ cell from which you grew, as the idea of a human being, and the life there developed the body from this idea.

The growth of all ideas is similar. An idea enters the mind as a seed. If the ground be fertile it grows, and something comes from it. Many years ago a man received the idea that communication over wires by means of electricity is possible. This was the

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seed. He concentrated his thoughts on it, thus nourishing it, until it took a more definite form. Then he began working with his hands to bring this idea into expression. The first apparatus was crude, it is true, but it worked, and thus proved that the idea was good. Most people laughed at it and called it a toy; others denounced it as the invention of the devil; but the idea grew and expanded. Today the world is caged in by telegraph wires extending everywhere, over land and under water. But this was not all the development. To another man came the idea that these wires could be made to carry the sounds of the voice; so we have telephone lines also covering the earth. Now, as another expression of the original idea, we have the radio, penetrating no one knows how far. The oak has grown and is still developing. This was all contained in the seed idea which came to Samuel Morse, although he, with mortal vision, could not have foreseen the results any more than can you see the oak when you look at an acorn.

Some people claim that these things just happen, that the growth of the oak is due only to the influence of sunlight and moisture upon the inert matter. They forget the essential, the germ cell. Roast the acorn until this single cell is destroyed, and all the sun's rays, and all the water in the universe could not bring forth an oak tree. There can be no expression of life without life. The wonderful chemical processes going on in the cells of the tree speak of intelligence and life. Now we know that life is a

manifestation of intelligence, and that the two are one. So life is the real basis of all things. Life can do what mortal effort cannot do. It can create a tree, a flower, or a man. So we must say something else: Life knows how. Remember this.

Nothing happens by chance. There is a cause behind everything. Chance would mean chaos. Law and order simply mean intelligent thought and action. The beginning of anything is an idea, and its development is the work of life, intelligence. And it is this power in you that enables you to grasp ideas and to work them into shape. This magazine article itself began as a simple idea. I gave it thought, and secondary ideas gathered around it, thus developing it into what it is. The ideas of health, happiness, and abundance are seeds in your mind now. Let them grow, and they will build you into a strong tree.

Again look at the seed. The grain of wheat produces other grains in such abundance that food is provided for many forms of life, and there will still be sufficient for next season's planting. It takes only one acorn to give birth to an oak, but each oak will bear so many acorns that all the squirrels can feed abundantly, and still a forest may be produced. Life takes care that there shall be sufficient for every need and to spare. Life is most generous. It is only when the manifestation of life tries to separate itself from the whole that niggardliness appears.

Everything in the universe shows purpose. See this in the seed. Why is there a hard shell filled with nutritive material around the germ cell? Sim-

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ply in order that this precious life germ may have protection during its period of rest and in order that it may have food at hand when it awakes and begins anew its cycle of existence. This is not chance. The intelligence behind all activity is working with a definite aim. God has an end in view, and everything is serving toward that end. If an acorn feeds a squirrel, or if a grain of wheat appears in a loaf of bread on your table, shall we say that life has been balked by selfish interests? Not at all. Providing food for other living things is part of the work of life. It does this as an important part of the continuous expression of itself.

Here is an important lesson: God, life, gives Himself to you as your supply so that the life in you, an expression of Himself, may continue. He gives Himself to His creations because He is working toward an end. We in the relatively finite consciousness cannot see the finished work, so we are apt to claim that everything is at odds, and that things are going to the devil. This is not true. Just as the idea of the full-grown oak lay in that tiny germ cell in the acorn, so does the idea of perfect expression now exist in God-Mind. If there seems to be disturbance and trouble, it is due to our limited understanding's having led us to meddle and try to substitute our personal will for that of divine wisdom. When we let go and begin to see everything as a perfect expression of Him, we shall find that there is nothing wrong, nothing to change. We cannot see the whole flight of stairs, but we can see the step

upon which we are standing. Let us see this clearly and be ready to take the next step when it is shown to us.

Man himself is first an idea in the mind of God; then he is set free to build himself a body through which he can work to help along a great purpose. He is, absolutely, an expression of the life in all, and he must recognize this if he is to play his part well. That he may work more freely, he is given the power of individual expression, and the privilege of creating an outer personality. Too frequently he becomes lost in the personality and forgets the individual within. An acorn can never develop into anything but an oak. Man can be what he wills to be because he has individual creative powers. It is a question of making a wise choice and sticking to it, that is all. And in making this choice, how much better it is to forget the personal, and let the life within do the choosing; for, let us repeat, life knows how and what to do.

The question before you always is, Will you be a mighty oak, or will you be merely brushwood, living for a short time in the forest of life? Upon your answer depends your whole future. The acorn has no choice. You have. That is the great difference between man and the other expressions of life. In making this choice, look at it in the right way. If you see things from merely the personal, limited point of view, you will see only immediate conditions. Then you will be afraid to change, and you will decide to let well enough alone. In this case

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you will be merely an insignificant bush. But if you take the impersonal, the I AM view, you will decide to let God express Himself through you. Then you may become like the mighty oak or the still greater sequoia, specimens of which have been living on the California mountains since before the pyramids were built.

Perhaps some of these wonderful trees might truly say, if they could speak, "Before Abraham was born, I am." They express the idea of immortality better than the inanimate hills, for they are life expressing itself in growth. And so are you, but you have still greater powers than any tree. Independent motion, action, and thought belong to you. They were yours from the beginning. They were latent powers within the seed cell from which your body grew. If you use these forces for your personal, selfish purposes, you will remain underbrush, which will eventually be cleared away. But if you let God use them through you, there is no limit to what you can reach; for there is no limit to Him. So use your power of choice wisely, forgetting the mere present, and thinking of the eternity before you. Let God do His work through you, and you may overtop the whole forest. Who knows?

Jesus knew Himself, the I AM, the expression of God, therefore He was actually the Christ in the flesh, the mightiest tree of all. He was the full manifestation of the Christ idea, and this same idea is present as a seed in you now. We are too apt to worship Him, instead of following Him. He

did not come to be worshiped, but to serve us by helping us to make the wise choice, to recognize the Christ, the one life, right within us, and so to live the full, abundant life. We can each be like Him, but only when we find that seed, the Christ within us, develop it, and become one with it. It will then be expressed through us, and we too shall become giants in the forest of living beings.

An idea of good enters your mind. Recognize it as the seed of something great. Welcome it as a gift of the Father, nurture it, and let it develop within you. Perhaps it may lift you from adversity and also feed the hungry souls around you. The simplest idea may be the seed of the greatest results, for every such idea comes from the heart of the Infinite. Everything that man has accomplished began as an idea. It fell into good ground, took root, and grew. Learn to watch for ideas and to use them when they come. Depend on it, if you do not use an idea somebody else will; for we all have access to the source from which they come to us, and they grow for him who first grasps them and tends them. They are gifts of life itself, but they must be kept alive.

-Substance is the basis of all things. The tree can only use it to make wood, leaves, and sap. You can use it in any form that you may desire. You may not know how to bring forth substance as love, as health, or as food and clothing, but the life within knows how. Life can be trusted. Believe in life. Life is prodigal in its supplying power; have faith in it. Leave your desires to life and your wishes will be

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granted, provided you do something. And this something is simply to let life, God, good express itself through you. Do your appointed tasks and give thanks that life is expressing itself as you, and that you are growing to be a tree of value.

I am a mighty tree in the forest of God. I let God live His life in me, and He expresses His perfection in me now. I carry out His purposes, and all is well. I put my trust in life, God; for life is good, life is generous, life can be trusted, and life knows how.

"I am the way, and the truth, and the life."



The Power of Suggestion

AMONG those who admit the fact of healing by metaphysical methods there are many who insist that the cures are simply the result of suggestions made upon the subconscious mind of the patient by the healer, or made by the sufferer upon his own subconscious mind by means of autosuggestion. Having had some experience with these methods, I feel sure that, while some healings may be due to suggestion, there are many in which there is evidently a deeper power at work.

We are indebted to Coué, and to his followers, for the scientific study of autosuggestion and for the discovery of some of the laws that govern its action, and there is no doubt that there have been many cases of healing by this method. In fact, the natural healing power, which the Father has bestowed impartially upon saint and sinner, works automatically, without suggestion, in many cases of sickness and injury. A simple cut, let alone and kept clean, will heal spontaneously. The general tendency in sickness is toward recovery, if there be faith in a good outcome and if there are no thoughts of fear or worry to interfere with the process of healing. This faith in a good result is faith in the power of the Father working in us. As I said, the Father has given this power to all alike, and we may expect it to be stimulated by suggestion.

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However, when a person is healed without the use of any affirmations, when he does not even know that he has been receiving healing treatments from another, it shows that a power other than suggestion is at hand, unless we are willing to admit that telepathy may be freely used at all times, and many are not ready to acknowledge this. And how are we to explain telepathy itself, except on the supposition of an all-pervading intelligence? So even if telepathy be the explanation, we see in it the action of a higher power.

I have seen a heavy drinker made to stop the habit of drinking by absent treatments given without his knowledge, and he was not a believer in spiritual methods, or even in mental therapy. I think that simple suggestion cannot do such a thing in three days, as I saw it done; for I have found that the treatment of drug addictions by pure suggestion is a slow process. I have recently seen two cases of tonsillitis cured in a few hours by absent treatment, given without the knowledge of the patients. In addition I have seen one case of healing by spiritual means, where autosuggestion had previously failed.

It is difficult to select cases of sickness cured by metaphysical means in which all possible use of suggestion can be eliminated from consideration, for the reason that if a person asks to be healed, this shows that he has some faith, and the expectation of being cured is, of itself, a form of autosuggestion. The cases just referred to come as close to the condi-

tion of pure metaphysical healing as it is possible to find.

If we turn to the application of spiritual methods for other purposes than the relief of sickness, we find definite indications of some higher power at work. Among the testimonials received and published by Silent Unity there are many from persons who tell of being helped out of financial difficulties, and who speak of receiving aid from unexpected sources, such as the payment of money long due, presents from friends or relatives, and calls to positions. Some people will say at once, "coincidence," but this word does not adequately explain the large number of such cases about which I have read in the Unity publications. In one case of this kind, with which I am personally acquainted, a man was told to affirm the statement "*Divine order is now active in my mind, my body, and in all my affairs.*" He was told to study this statement and to try to realize the truth contained in it. There is no particular suggestion in this statement; it is simply a general truth. Within a few days his affairs began to improve, and within a week he received two checks in payment of accounts several years old, so old that he had forgotten all about them and was obliged to hunt up some old books to verify the amounts of the payments.

In another case of which I know, the realization that the Father has provided a place for everyone led a girl to a position in twenty-four hours, when she had been out of work for several weeks. Can

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these results be explained by autosuggestion? I think that they cannot. We admit that autosuggestion can bring from the subconscious mind ideas that will better one's business or one's personal condition, hints to do or not to do certain things, ideas that might help one's progress, but we can hardly admit that this process is able to bring help, without the aid of a higher power, from other persons in the ways mentioned.

Suppose that, instead of our need's being health or prosperity, we are seeking certain knowledge or information. Those of us who have studied and applied these methods know that a strong desire for information, if truly meant and if backed by faith, will unfailingly bring us what we want. The fact that our getting this information is the result of the activity of a higher power is seen here more strongly marked than in any other case. The information sought may come quickly, or after the lapse of time. It may not come directly, but we do receive it in some way. Many of us have learned to rely upon this method. A large number of persons use it, at times, without being aware of what they are doing; they only know that in some seemingly miraculous way they have obtained what they sought, and they usually look upon it as merely a coincidence. But it happens too frequently to be due to chance. Let me give some examples showing how this process works.

One evening, while writing an article, I found that I needed a work on psychoanalysis. The hour

was late, so I laid away my notes and said to myself, "I must stop at the library tomorrow and look this matter up." Then I forgot all about it. The next day passed and I did not think of the matter again until I had settled down at home and had picked up my notes. Just then my wife entered the room and handed me a volume, saying, "Mrs. E—— would like to have your opinion of this book." It was a copy of the latest work on psychoanalysis! Was this merely a coincidence?

Two weeks later I wanted some information on another subject, and just the book that I needed came to me in an unexpected manner. Similar "coincidences" have happened several times since.

One day, not long ago, I was walking along the street when something seemed to lead me to the public library. As I entered I said to myself, "Well, if there is something here for me I shall soon find it." Walking up to a case I picked out a book that, to me, seemed to be the only one there, although it was in the center of a full shelf. When I opened it I found material for which I had been vainly searching, some of which I used in an article at once.

A few months ago I used the passage in St. Paul's sermon at Athens, "As certain even of your own poets have said." I wondered at the time what poet or poets Paul was quoting, and I expressed, mentally, a wish to know. An hour later I went to an encyclopedia to look up another matter. I picked up a volume, opened it, and read, in the middle of a page, "Cleanthes . . . whose Hymn to Jupiter is

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quoted by St. Paul in his speech at Athens."

Several months ago, while looking up some points in the Mohammedan religion, I expressed a wish that I might meet some person who could give me their real interpretation. Two months ago, through a chain of very peculiar events, there came to my home here in California an imam, a descendant of the Prophet; his home is in Damascus. We became good friends at once, and we two, Moslem and Christian, discussed Truth for two hours at our first meeting.

No; these are not coincidences. They are proofs that we are in communication, mentally, with a higher intelligence that knows all things and gives us the knowledge that we desire if we have faith that we shall receive it. Faith is the power that keeps us in close contact with the supreme Intelligence and enables us to get these results. The process is undoubtedly an autosuggestion which tunes our minds to the infinite mind, so that we transmit the request and receive the reply, but the real fulfillment is done by the Higher Power.

To call upon this Power we need not use any set form of prayer. A sincere desire firmly expressed is all that is needed, if it be backed by faith. Neither need one be a Truth student. This power is given to everyone by the Father, and it works for all.

Last year many men were out of work for months. One afternoon I met a man who lived near me; he is not a student of Truth. He told me that he had just lost his job.

"Well, it does not seem to bother you much," I said. "You will soon get another."

"Will I!" he exclaimed. "I can't understand some people who are always idle. There is always work of some kind. I have never been without a job for more than two or three days at a time in my life. I shall have work in a few days."

This expression of his faith in his ability to find something to do was a prayer, and it was answered. The very next evening he told me that he had found a position better than the one that he had lost.

To accomplish anything—healing, prosperity, or any of our other aims—we must have faith, first in God, with whom we are one; second, in His power working in and for us; and third, in our ability to use this power. If we are lacking in faith in ourselves, we are lacking in faith toward God, who is the omnipresent, omniscient, omnipotent self of each of us. This does not mean that we should cultivate the self-confidence of the egotist, but it means that we should know that as sons of God we can call upon His power for aid, that we can freely use that which He has placed at our disposal.

The man just referred to did not have the egotistical self-sufficiency that some people call faith in themselves, but he had confidence that somewhere there was work for him. His prayer of faith was answered, and he was led to the place prepared for him, while hundreds who had no faith of any kind were walking the streets.

None of these incidents that I have given can be

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accounted for by autosuggestion alone. Our faith in the supreme Intelligence calls into play a higher power that comes to our aid at once and accomplishes its good work, whether within our bodies or outside of them. A realization of the never-failing presence of this power will do far more for the seeker than simple autosuggestion will do, although the latter may be a step in the process.

There is another thing that shows the difference between suggestion and spiritual realization.

If a person uses autosuggestion for some definite purpose, he may accomplish that purpose, but that is all that he will accomplish by suggestion; then too, the man who concentrates on leadership in some one line is continually suggesting power to himself, and he develops power in the direction that he desires, but frequently he does so at the expense of health and happiness. The one who uses autosuggestion for health may secure health, but he will secure nothing else. He must make separate suggestions for each thing he desires.

But consider the man who takes up the method of spiritual realization, the man who learns to know God as his whole good: his health, happiness, and prosperity. You will see a change in the whole life of that man. He will become calm and poised. Nothing will trouble him, and he will be happy under all conditions. He will develop a strength and a power that he never before possessed. All the circumstances of his life will change for the better. If he has been ill he will regain his health. If he has

been poor he will become prosperous. He will easily surmount difficulties before which others halt. Happiness and harmony will be his lot. We need only to watch those who take up Truth wholeheartedly to see these changes take place.

This is far more than can be done by mere auto-suggestion, or by suggestion from others, and the results are quicker. So I believe that, while suggestion may account for some cases of healing, it cannot account for all of them, or for the coming of permanent peace, happiness, and prosperity. It cannot account for the help that comes, unsought, from other persons or for new opportunities that present themselves. The changing of conditions outside ourselves must be due to the working of a higher power.

All the evidences point to the working of the one Presence and the one Power in, through, and for each of us when we call upon it and place our faith in it.



This Miracle of Healing

MAN IS prone to think that anything for which he cannot account in some way is supernatural. If there is an element of human help present, or if some material explanation can be found, it ceases to be a miracle. Man then promptly assumes that he has a full exposition of the matter and that he understands it all. We might show the falsity of this reasoning by citing a great many cases, but one will be sufficient at this time.

Most people look on a healing that occurs under the guidance of the physician as being natural, and as being fully explained by the action of the medicines, diet, or surgical means used. But if the cure comes without human intervention it becomes a miracle. If this is true, there are more miraculous healings than there are healings by human aid. Does this sound like a wild claim? Then just think of the thousands of cases of colds, indigestion, cuts, punctures, and the like that happen every day, in which recovery takes place without any attention whatever, unless it be cleansing in the case of wounds. We are so accustomed to having these things heal by themselves, as we say, that we pay no attention to their healing, and we do not consider it remarkable.

We simply know that these small disorders will get well, and we take it as a matter of course when

they do. But just let somebody claim that he recovered from something more serious, bronchitis, for instance, through faith, and we take a different attitude. We cry "Miracle" or "Coincidence," according to the state of our mind.

But it is no more of a miracle that one recovers from a serious illness than it is when one's cold disappears without attention, or one's cut heals spontaneously. In all cases it is due to the action of a natural power, which the Father put in each of us when we were created. We have watched this process of healing for years, and still many people do not understand it at all. It still seems miraculous to them when it is really very simple. To others it is so common that they have never sought an explanation of the process, or a reason for it. A few men, armed with microscopes and other instruments, and endowed with a great inquisitiveness, have shown us the process, but the conclusion reached by some of them, that it is purely mechanical, does not explain it at all. We must look for something deeper.

When you cut your finger you know that it will heal, but did you ever wonder what really takes place, and how it is done? This seems like a small matter, but a study of this little miracle will throw light on all healing.

When the flesh is cut it bleeds at once. This is the first step. It is the natural way of washing out the wound. Next the bleeding stops slowly. Perhaps you have learned to hasten this by making pressure over or near the injury. As the bleeding ceases you

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notice that the blood in and around the cut is changing to a soft solid. This is the second step. The clot thus formed glues the edges of the wound together, and extends back into the small blood vessels, plugging them tightly. This is the natural way of preventing any further hemorrhage, and of holding the cut edges in position for healing. You know that if you now keep the wound clean, and if you do not disturb the lips, it will be well in a few days. During this time the cells will reunite, or, if there is some gaping, new ones will grow from the sides and fill in the space. Bandaging the injury has no curative power. It is simply a means for keeping dirt out and for preventing you from accidentally opening the wound. When all bleeding is at an end and the cut is sealed, healing will take place just as quickly and surely without any dressing. Experience proves this.

This process seems simple and far from miraculous, but if any healing is supernatural even this one is, for we cannot make any change in the process by any action of our will. It is really very simple, but it involves a principle that is the true basis of all healing. Why do the constituents of the blood, fluid in the vessels, change to a solid clot on emerging from the wound? Why do the white corpuscles and the serum seal the wound? What makes the injured cells grow together? These are all parts of the miracle that is taking place daily, and which we overlook in our hurry to accomplish something great.

We can only explain these processes as being due to the influences of omnipresent intelligence. They

are not the accidents of nature. They do not just happen. They are the results of purpose. They show the presence of intelligence in the tiniest atom involved in the healing. It is intelligence that has arranged for the cleaning of the wound, the plugging of the vessels, and the reuniting of the cells. It is intelligence that causes the chemical change in the blood, resulting in the clot. It is intelligence in the white corpuscles that enables them to seal the wound. It is intelligence in the tissue cells that causes them to grow together. Nothing so remarkable as these processes could happen by chance.

Now let us go a step further in considering this common miracle. Infection is always possible. In fact, it is probable that no accidental cut is ever free from germs. No instrument that could cause an injury is ever absolutely sterile unless especially prepared, and the skin is always covered with bacteria. Infinite wisdom has prepared against this so well that only in a small percentage of ordinary injuries is there any trouble from this cause.

The first bleeding washes the cut, and the clot seals it. But there is something else at work, something that seems really marvelous, but which is perfectly natural. If bacteria start to develop in the wound we have protectors always on duty, the white blood cells or leucocytes. These are living, single-celled organisms, always present in the blood. They have the power of independent motion, and they can penetrate tissue. They hasten to the place of attack, leave the blood stream, and build a wall to

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prevent the further entrance of the enemy. Then other leucocytes attack the foe, devouring the germs bodily. If these little protectors are as numerous and as active as they should be, the infection is soon ended.

This is not a fanciful picture, but a statement of absolute fact. It is one of the common but usually overlooked miracles of healing. This is the force on which we rely in fighting infections of all kinds. These white cells show so much intelligence in their work that it is difficult to understand how anybody can say that it is accidental that they are with us. It is another manifestation of omnipresent Intelligence providing for our safety.

We may be entirely unaware of these things, but they go on just the same. That there is an intelligence in control that is higher than the cells is easily seen. When the leucocytes are called to action their number in the blood increases, returning to normal when the need is over. It is like the mobilizing of an army to rout an enemy, followed by demobilization when the war is finished. This factor cannot be accidental, for the increase is so automatic, so to speak, that we can judge the intensity of any trouble by the number of leucocytes present in the blood. It must be under the direction of the same intelligence that governs all the other activities of the body and that is a manifestation of the one Intelligence that governs all things.

Since we see the power of innate intelligence to control and heal a simple injury, it certainly cannot

be too much to expect it to control every form of trauma or of disease. We should expect this, and we should have faith that it will be so. Instead, we check its activity by our fears and doubts, which have a negative effect on every cell in the body, for every cell has intelligence. Our fears and doubts may even affect these little warriors of ours, the leucocytes, and render them impotent to carry on the work that they know so well how to do.

It is the activity of these little soldiers that cures or prevents our colds and other infections. How common it is to see people who are afraid of catching cold. They take every material precaution, but they suffer continually. The slightest draft or change in the weather sets them sneezing and starts the nose running. Their fears have lowered their resistance, and have paralyzed these defenders until the expected happens. Now, suppose that you firmly decide that you are not susceptible to colds, that the power of the Father has made you immune. Your resistance will rise until you, who perhaps never dared sit near an open window, will find that you can stand any amount of exposure. I know that this is true, and it shows the influence of one's state of mind over the cells of the body. These little defenders respond to our faith with increased activity.

If we have sufficient faith in this power to protect us, we need never be ill. Susceptibility to sickness depends on a lowered vitality, and resistance, we know, depends on the activity of the leucocytes, as well as on a good state of nutrition of every cell

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in the body. When we show lack of faith by thinking sickness and by talking sickness, we are lowering the resistance of the body. We are impressing every cell with a feeling of inability to cope with danger. If we show our faith by thinking health and by talking health, we impress every cell with an idea of strength, and we thus raise our power of resistance to disease. The cultivation of the idea of health will do more for us than any other treatment.

When we consider how simple this miracle of healing really is, that it is the manifestation of a power natural to all of us, why should we consider any abnormal condition as incurable? We have been told for so many years that certain diseases are incurable that our belief in this fallacy has become fixed. We never think of questioning it. Even the suspicion that one is afflicted with a condition of this kind depresses one's whole system until the cells make no effort to work out recovery. This is not right. To place the stigma of incurability upon any condition affecting man is to deny the power of the Father. We should know that the same force that heals a cut or cures a cold can certainly cure any disease if it is given full play, and if it is not hindered in its work. We obstruct it by doubt and fear. We help it by faith. Faith in this miraculous power in each of us will stimulate it, and the greater the faith the more powerfully will it act. If we realize this we shall forget the word "incurable," and we shall give thanks to the Father for having thus provided for our welfare. We shall no longer look upon healing by faith

as a miracle, but as something strictly in accordance with law.

The reparative and defensive powers latent in every cell and tissue respond to our thoughts and words. When we learn to maintain the proper consciousness we shall remain well at all times. This will be no more marvelous than the miracle of healing is shown to be. It will be a return of the natural perfection of man.



Why Grow Old?

WE ARE frequently led to wonder why it is that at a certain period of life, that portion lying between the ages of forty and fifty, changes, which we term middle age, begin to appear in the body. Further, we wonder why those changes seem to be progressive and why they are followed in a few years by the condition of decrepitude that we call old age and then by the death of the body. These changes have been observed and studied for many, many years, but we are still unable to give any scientific reason for the appearance of aging and of death. Autopsies made on the bodies of those who pass away at very advanced ages frequently show that every internal organ is in perfect condition. Neither physiology nor biology has been able to throw light on this subject. It is true that we find an accumulation of poisons in the cells that are becoming senile, but this is not the primary cause of the process. It is merely a symptom and is due to the failure of the powers of excretion, which is itself one of the signs of senility.

Many people believe that aging and death are in accordance with divine law, and they quote, as proof, from the 90th Psalm: "The days of our years are threescore years and ten." Against this we may place the fact that at about the time when the Psalmist wrote, or perhaps much earlier, Hindu philoso-

So that it may not appear that all who have attained to great age were men, we may mention the Countess of Desmond, who was born in 1464, and died in 1604, at the age of 140. While writing this I have just come across a newspaper account of a woman living in Oakland, California, who this year celebrated her 105th birthday by taking an airplane ride, her first. "That was more fun than I've had in over a hundred years," she said on landing.

Since we have before us examples of many who have lived to great age, we should all try to emulate them. In order to do this we must try to find whether there is any cause for aging that we can overcome.

Attempts have been made to show that aging is a disease, but no proofs of this, in the ordinary acceptance of the term, have been found. The changes found in the arteries, skin, glands, and other organs during the aging process are symptoms of approaching senility, not causes. Others have claimed that growing old is due to habits of life, to faulty diet, to drinking, or to lack of exercise. But many of us have known men who lived to very advanced ages, although they broke every man-made rule of eating, drinking, and living. While it is true that many old men have exercised, they have done so in moderation according as their strength would allow. Too strenuous exercise may strain the heart, and athletes are not usually long-lived.

Thus far we have not found a real physical cause for the process of aging. By eliminating the im-

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probable causes, we find one that is probably the real basis of the trouble. It is not physiological but psychic. That is, it is a bad subconscious racial habit. To discuss the possible ways in which this racial thought originated would take too much space here, but if we wish to consider what is keeping it alive we have not far to seek. For over three thousand years Psalms 90:10 has been preached to us as a law. In addition, the last chapter of Ecclesiastes, with its marvelous description of senile decrepitude, has been held before us, if not as a model, still with the suggestion that that end is inevitably facing us. These two negative habits of thought are enough to account for the habit of aging. Put into the subconscious mind the idea that man must die at approximately seventy, and the subconscious mind will unfailingly work out the suggestion. The premonitory symptoms, which we call middle age, will begin to appear some thirty years earlier.

Another contributing cause is the habit of retiring from active life, either when a person has made sufficient money or when he has reached a certain age. Personal observation of old folk shows that when a man gives up his active interest in life, life has little further use for him, and he soon fades away. Life is motion, continuous motion, onward, and it seems to be a law of life that we must keep up with the procession or drop out entirely. The loss of active interest in life is one of the greatest causes of aging.

Many persons, when they reach forty, or earlier,

have a tendency to become set in their ways and to refuse to advance farther. They even try to hold others back. This cannot be done; the onward motion of life is too powerful to be held in check by any man or group of men. Those who try to do this and those who refuse to budge out of their set ways very soon discover that life, in its progress, has left them far behind. So they proceed to "grow old gracefully," and very soon they leave us that we may go on our way without them. This "growing old gracefully" is another negative thought that we all have heard many times.

Many business concerns have made it a rule not to hire men over forty years of age, no matter how fit they may be. This seems strange, because when I was a boy age and experience counted for something. A young man expected to begin at the bottom and work up. Today young men seem to think that they should step in at the top, ahead of experience. In the age of the patriarchs age and wisdom were supposed to go together. To a certain extent this is still true, insofar as experience brings knowledge; but when age refuses to learn more it ceases to have wisdom.

Other companies retire men at sixty-five or seventy, no matter if they are in the pink of condition. Policies like these start depressing thoughts. The man who encounters such policies begins to think that his usefulness is really over, and his subconscious mind carries out the belief perfectly. I have known several men who retired from active life at

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sixty-five or seventy, although they were in perfect physical condition. Every one of them aged rapidly and died within a year or two. I must mention one striking proof of this mental cause-and-effect: A man was retired by a corporation at the age of seventy-two. During the next year he went downhill rapidly. Then he found an occupation that kept him busy four or five hours a day. Within a few weeks he began to look younger again, and he lived to be over eighty.

Since we find that the cause of aging is mental we should be able to suggest a cure, or at least a preventive. Like the cause, this preventive must be psychic, for man is not a body possessed of a mind, but he is mind clothed with a body over which he should retain control, and this control functions through the exercise of mental power. We find that an active interest in life keeps one young and active. When a man thinks that it is time for him to grow old he will do so. Here, then, is the prescription for preventing old age: Think young thoughts and live up to them. Deny that the race thought of aging can have any influence over you.

Since continued activity, mental as well as physical, seems to be necessary, do not stagnate mentally. Keep up with the times. Read at least one new, constructive article every day. Think at least one new thought each day. Don't waste time dreaming over a dead past of forty or more years ago, but keep your thoughts on the bright today, which the Father has given us that we may do His work. Think of the

new day as a young man thinks of it, with faith and hope. When one loses hope and faith, one is indeed growing old.

Keep up an active interest in life. A passive interest will not suffice. Activity is needed. Keep the subconscious mind so busy that it will not have time to lie down on the job and fall into the rut of old thoughts. If you have no regular occupation to keep you busy, take up some hobby, and keep at it faithfully.

Joy is another thing that helps one to remain young. I never knew a person of considerable age who was not cheerful, unless he had reached the stage of hopelessness and had given up the battle. So, whatever you do, put joy into it. Smile while you are busy. When you were young you probably hummed, or whistled, a tune while at work. Try it now. Don't be afraid that people will think you undignified if you laugh occasionally. A hearty laugh is good for anyone. It aerates the lungs and stimulates the heart. Besides, smiles are the best wrinkle eradicators. A person cannot help feeling younger every time he laughs, while a scowl makes the face appear older, and it makes the wearer feel older. Spread love and praise. I know a woman who is engaged in business. Happiness, love, and praise radiate from her at all times, and few people will believe that she is ninety years of age.

Mingling with young people, taking part in their amusements and their tasks, is one of the best ways of keeping the thoughts young. Such association

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keeps the mind active, and while we have active, healthy minds we will have active, healthy bodies, for the mental attitude is reflected in the physical condition.

Don't find fault with the young. This is an age-old habit of middle-aged folk. When they become set in their ways and feel that they are too old to get any more enjoyment out of life, they feel that nobody else should do so. When we were young, our elders thought that we were doomed, and so it goes, back to the beginning of time. Each generation thinks that the next is headed toward destruction. But each new generation has managed to survive. Each new generation more and more breaks away from the domination of harsh, rigid elders. It is a good thing. It is in line with the continually changing motion of life, always going forward, with which we must keep up or drop out. The younger generation has its faults. Who has none? But the young people of today are far healthier, happier, and freer from hypocrisy than their parents were at the same age. I know, for I grew up with their elders, and I have had many of them as patients. The young people may shock their elders at times. (Well, we too shocked our elders.) But at least they are not storing up a lot of repressions to act as painful complexes at some time in the future. If we older ones do not clear our minds of some of our old, moss-grown beliefs, old memories, dead hopes, and the like, and take an interest in the new things of life, the great movement will leave us far behind

and forgotten. We will be left dead to bury our dead thoughts.

In a word, keep young mentally, if you would keep young physically. God has appointed each one to some task. If you have found your work keep at it joyfully. Doing the Father's work is never hard. Keep going, without ever thinking of stopping, for when you think of quitting you begin to age. To prevent aging is far easier than to cure it.

As regards the body, don't let it rule you. You must retain your God-given mastery over the body. Attend to its needs, and take good care of it. Remember that it is the temple of God, but it is not God. Therefore rule the body. If you think young thoughts and keep your mind, your true self, constructively occupied, the body will soon show results in more youthful appearance and vigor.

I know that right here someone will ask, "How about diet?" Well, during the last thirty years I have seen every possible kind of diet suggested and tried, and each one has been a failure so far as prolonging life is concerned. Why should dieting of itself be expected to do that which needs mental treatment? From my own observation of elderly people I should say, "Forget all food phobias, especially those founded on advertising. Eat in moderation. This is all, except that you will find that many things that you think that you cannot eat will agree with you perfectly if you will only stop thinking indigestion with every mouthful." This rule might also be applied to every age and condition, for food

WHY GROW OLD?

fears are the cause of a great deal of invalidism.

I am Spirit, and Spirit cannot grow old, consequently I am young in thought and activity. The race thought of old age cannot affect me. I go about the Father's work each day with hope and faith, and I will continue to do the Father's work according to His will. All that He gives me to do I do in the love, joy, and youth of Spirit.

Try this affirmation every morning and evening, also when any thought of old age intrudes itself, or whenever someone repeats the negative statement "Well, we are not getting any younger."

While you work at whatever the Father has given you to do, work with a smile, with a heart full of love for your fellow men, with a song of praise for the good things of life, and with never a fear of old age. Above all, do not set an age limit for yourself. Remember that God always has been, yet He is never old. Let Him live life through you. Forget age. Think youth.

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